

A
TREATISE,
TOVCHING AN-
TICHRIST. p 39

*VVherein, the Place, the Time, the Forme, the work-
men, the Vphoulders, the Proceedings; and lastly, the ru-
ine and ouerthrow of the Kingdome of Antichrist, is plainly
laid open out of the word of God: where also ma-
nie darke, and hard places both of Daniell
and the Reuelation are made manifest,*

By Lambert Daneus. p. 104 105 106

*Meete in these dayes to be considered, where-in, the king-
dome of the Beast is by force and trecherie sought to be remiued:*

*And published for the encouragement of those which ioyne in the
intended actions against the Spaniard and otherwise, for the fur-*

ther ouerthrow of Antichrist, and enlarging of Christ

*his kingdome, with the pure preaching and
sincere gouernment of the same.*

Reuel. 18. 4.

Go out of her my people.

1. Cor. 10. 11.

*These things were written to admonish vs,
Vppon whom the ends of the world are come.*

LONDON,
**Imprinted by Thomas Orwin, for Iohn
Porter, and Thomas Gubbin,**
1589.



1887
14 2 06

¶ To the Right Honorable his verie
good Lord, Sir Christopher Wraie; Knight,
Lord Cheife Iustice of England: a liberall be-
nefactor, and worthie founder in Magda-
len Colledge in Cambridge, Iohn Swan
wisseth such condition, as hath
promised, both of this life,
and of the life to
come.



That may be thought meete to be
spoken in the behalfe of this
booke (right Honorable) I sup-
pose may bee found sufficient in
the preface ensuing made by the
Author himselfe, and addressed
vnto his Lord, the Lord Casimire. But what occa-
sions moued me vnto the translation of the worke
and to offer it to your Honour, it may perhaps bee
looked for that my selfe should signifie. VVe haue
seene Antichrist euen in this our Realme, (as well
as in many other places of Christendome) to haue
taken a notable, both fall and soyle. In so much as
who so had liued in the daies of the famous King
Henry the eyght. (VVhose it pleased God to vse
as the chiefest instrument to dismount the mon-
ster, and giue him his deadly wound) to haue seene
then the zeale and forwardnes that was in the
Nobilitie, the painefulnes of the Cleargie, both by
pen and in pulpit, the triumphes and ioyfull accla-
mations

The Epistle

mations of the people, he would haue thought that neither Antichrist himselfe would euer haue looked back, with hope to haue set foote in amongst vs againe, nor that in the heart of any one true English-man (especially after so long a farewell) hee might finde any residence or fauourable entertainment. But (tantæ molis erit Romanam euertere gentem) it fell out otherwise. For not long after it appeared that it was an easier matter to hurle out the Pope then poperie at a suddaine. In so much as* one in a pretty pamphlet, intituled, The hunting of the Foxe, by the industry of such hounds as there he set on worke, and by print of the Beasts footing which in many corners he obserued, he descried, & withal cried out that the Foxe was still in the land. And as for our time, late, and that daungerous experience hath toulde vs (both in respect of Rome and Rhemes abroad, and of Jesuites and Seminarie Priests sent ouer vnto vs, and of hollowharted and trayterous subiects fostered amongst vs, (who all haue made waie to this late cruell attempt of the Spanyards) that both the Pope himselfe hath long since cast more then a glauncing eye toward England, and that many amongst vs (yea such as haue bin borne in time of her Maiesties most happie Raigne) haue liked, and longed for that vnhappy

euent

*Ould Docter
Turner.

Dedicatorie.

event of that vngratious aspect. But long may they
looke in vaine as hetherto they haue done, by Gods
mercifull prouidence ouer vs, and by the carefull
gouernment of such as are our Magistrats. VVhose
labour and watchfulnes as it becommeth eache
christian (in loue of the Church) to support and
further by al such good meanes, as where-with God
hath enabled him: So I being not able other wise,
haue endeououred hereby to do the best I maie; not
for the helpe of the learned, who are able themselves
to consult with the Author in the originall: but of
such as to whome without such helpe this worke
might seeme to bee a treasure hid in the ground.
And they be the men that be most endaugered, as
not being able to discearne the Beast though daily
they see his footing before their face; and therefore
had most need of a Mithridate to withstand his
infection. And in my simple opinion, there is no one
booke among many that hath bin penned of late to
this purpose; which more fitly, and effectually per-
performeeth the same then this doth, in thwarting
the enterprise of the Rhemist, and cracking the cre-
dit of this Romish maister: which also might daunt
the desperat attempts of his fauourites amongst
vs, considering the Beast vnder whose banner
they fight.

The Epistle.

This little labour of mine being finished, considering with my selfe the place which your Lordship sustaines to the seruice, and saftie of her Maiesties person, hir country and common-weale; and good of the Church: I was easely induced to presume to make offer of the same vnto your honour, And in so doing withall I conceiued hope, to passe that which the Author himselfe affected in making his dedication vnto Prince Casimire, namely, that vnder your Lordships name and patronage, it may be the more willingly accepted, and the more safely passe through the handes of men. The which I beseeche your good Lordship in such fauourable sorte to accept as you did the former. The Lorde of Lords preserue your Lordship to see the happie and ioyfull returne of many a newe yere, and prosper your Honorable endeaours tending to the aduancement of his glorie and supplanting his, and her Maiesties enemies, to the good of the Church, the safety of the Realme, the furtheraunce of Religion, and learning, and your owne endles comfort in Christ Iesus. Amen.

From the Colledg of Wy in Kent, the first of Ianuary. 1589

Your Lordships most
bounden, John Swain.

To

To the famous and mightie Prince and

Lord, Iohn Casimire Countie Palantine of
the RHINE, Duke of B A V E R &c. his
verie good Lord and Maister.

(***)



Hereas in these our daies, (wherein the
light of the glorious Gospell begins to
reuiue and spring afresh) there be many
poynts called into controuersie: there is
not among them any one (Most noble
Prince) more difficult, or lesse agreed v-
pon by such as write, then that question
which concerneth *Antichrist*. The knowledge whereof, al-
though it be most necessarie, both for the vnderstanding of
that truth which God himselfe hath reueiled, & exceeding
profitable for the staie of the Church: yet in this poynt the
opinions of the auncient Fathers, haue bene so variable and
diuers, that we are almost altogether to seeke, what we are
to follow and hould in this behalfe. And this diuersitie of
theirs, came to passe by this meanes, partly, for that they li-
ued in those dayes wherein all the marks and tokens of this
Iniquitie, (the which notwithstanding the Spirit of God be-
wraied and poynted out beforehand) were not manifest, as
not come to light (for as yet *Antichrist* was not come to his
height or perfection:) and partlie also for that the minds of
men were so fore-stalled by prejudice of an other matter, and
so dazzled, yea and blinded with the glorious shewe of the
Sea of Rome: that they could neuer bee perswaded that such
mischief could possibly ever rise from thence. And although
in time by little and little, those foresaid tokens began to ap-
peare and shew themselves, whereby that horrible *Monster*
might be discerned; and withall although that *Sea* it selfe be-
gan now in that behalfe to bee suspected by manie: yet so
great was the dreadfull power and authoritie of the Bishop
of *Rome*, that they who had espied the light of the truth, durst
not for their liues mutter or speake the least word. For if they
did, they were by and by not onlie condemned in the next
Synods

Synods as Scismaticks, but also put to death by Magistrates as Hereticks more pestilent and haynous then any that euer liued. And so by meanes of feare and terrour they held their tongues. Notwithstanding, in the time of our Auncestours, namelie about the yeare 350. when *Leo* the first was Bishop of *Rome*: one *Hilaricus* Bishop of *Vienna* in *France*, did openlie gaine-saie the tyrannie of the Roman Bishop which then began to aduance and enlarge it self. After that, about 400. yeares ago there arose one *Arnold* in *Italie*, surnamed *Brixianus*, who with strong arguments and vehement perswasions (for he was a man accounted for his time both learned and eloquent) handled plainelie, and vrged pithilie this poynt and that verie commonlie, publickly and euen in the midst of the Cittie of *Rome* itself: by which his labours and force of the truth, he moued manie indeed, but yet generallic he could not preuaile.

*So great a coyle it was alwaies found,
To plucke the Romish Sea to ground.*

In so much as one *Bernardus Clareuallensis* (a man who otherwise stood not so greatlie affected to the tyrannie of the Romaine Bishop: yet by meanes that men in those dayes were generallie so bewitched with a reuerend opinion of the Maiestie of that Sea:) tooke vpon him toASSE and canuasse that censure of *Arnolds* although it were most true and iust. And this auncient and receaued opinion touching the sacred authoritie of the Bishop of *Rome*, continued many generations and was neuer in the meane time controuled by any, save onlie the Greeke Bishops, and that but by a few of them. And in truth therein the *Grecians* shewed themselves to bee of a more free iudgement, and wiser disposition then were our men, and the Bishop of the Latine Churches, for they (as appeareth by the writings of *Nilus* Bishop of *Thessalonica*, an eloquent man) earnestly auouched that Antichrist, was not onelie come, and seated in the Church of God, but that the Bishop of *Rome* himself was the very partie, and this they enforced with such pregnant and strong proofes: as the best proctors that euer that Sea had, were neuer able as yet to ouerthrow. But as for the Western Bishop, they indeed
disagreed

The Authors Epistle.

disagreed in this pointe, but not vpon anie good ground or settled iudgement, but only caried away by the preiudice of commo custome: nay, they being deceiued by the great subtilty of Satan (who now begā to worke the misterie of iniquitie as *Paule* had fore-tould) proceeded further, and gaue their helping hand to the spreading abroad of that pestilent infection (the suppression whereof it behooued each christian to haue endeouored) and very busie and pettish they were in helping and vpholding it, and in putting Oyle as you would saie, to the fire. And so in proesse of time the said Bishop of *Rome* became as big as ^a *Briareus* (as it is in the Prouerbe) who before was as little as a foolish *Leueret*. At first in verie deed, vnder the raigne of the *Henries*, and after of the *Fredericks*, Emperours of *Germanie* the Kingdome of Antichrist receiued great strength and encroched vpon the consciences of men of all sortes. For although euen from the daies of the Apostles themselves, Satan began to lay the foundation thereof, yet by reason of the bright shining light of the Gospel, which in those dayes was kept in all integritie in the Church, hee tooke repulse, and so by meanes of the worke which GOD himself had (as it were) newly proclaimed and taken in hand he was inforced to be quiet & to defer his busines vnto some other time. Afterwards, looke what he had long since begon and somewhat brought forward hee found the meanes to finish and briug to perfection vnder the Raigne of *Constantinus* ^b *Pogonatus*, an Emperour of *Constantinople*. Now Satan being by the meanes and industrie of Antichrist (as it were his legate) once set ouer the Christian Church as it were in a Chaire of Estate: he nestled himself therein so sure, that after it proued a thing almost impossible by any power or pollicie to remoue him thence: but (euen as the strong armed man of whome Christ speaketh in *Mathew*) looke how more vehemently he was assaulted by the valiant Souldiers of Christs Church *Arnold*, *Wickliffe*, *Husse*, *Ierom* of *Prage*, and some moe such like. So did he as busilie oppose against them more wicked and vncleane spirits, as a supplie of fresh Souldiers in way of reskew. For the pompe & power of Antichrist was maintained by such men as were of as lewd a disposition and of as

^a Monstrous
Giant which
had a hundred
Armes.

^b Bearded or
which had a
great beard.

brazen faces as euer liued; and that not onlie long agoe: but euen of late in our dayes as by *Eckius, Faber, Cochley* and such other prating Iackes, of the like stampe, by whose toyle some trauailes, mingled with cauills, coggs, and couzning trickes, the cause was a while cherished and vpheld. But God, the father of all mercies, in great compassion, pitying the estate of the world; vouchsafed in this old-age thereof to raise and send amongst vs the light of his glorious Gospel: the power whereof, is the onlie instrument to bring Antichrist vnderfoote. Therefore, he lightened the minds of our vnderstandings, displayed the foggie Mists of Antichristian darknes, and stirred vp his worthy seruants, as valiaunt Champions, to bruse and breake, to quell and kil the power of Antichrist. For in this quarraile wherein Antichrist was to be encountered, manie haue dealt with verie prosperous successe. As first and cheiflie *M. Luther*, and after him, (for let me speake it without the offence of some, hee was not the last of the Prophets) *Hen, Bullinger, & Ralfe Gualter*: all which, were great and excellent men both for learning and godlines, and who of set purpose wrote treatises against Antichrist (as for *Iohn Calvin, Theod, Beza, Ierom Zanchus*, verie worthie Captaines, and continual wrestlers with Antichrist: I purpose to pretermitt as also those more auncient fellowes, *Math. Parris, Mich. Cefennate, Io. de Poliano, Militizius of Bohem*:) by whose learned writings the foundations of the Antichristian Kingdome, haue bin shaken, yea and shiuered.

^cNote this
and applic it
to our time
through out
the booke.

Notwithstanding, seeing that there still remaine in the mindes of some, ^c some rubbidge, and reliques of that old building, I also haue endeououred (most worthie Prince) according to my power, to scatter and set packing, into the pit of perpetual forgetfulnes those shreds and sheards, & that by the force of the mightie gunne of Gods holy word. For such is the nature of this quarrell and controuersie, that it requirereth the helping hands of manie workmen: the state whereof is such, as by means of some darke places in the Scriptures it could not on a suddaine so throughlie bee scene into, but daylie more and more be cleared and made plaine. Againe, there haue of late started vp new Proctours, and Pettie-foggers

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gers to plead and prate in defence of this vsurped tyrannie, I meane the *Iesuites* (a kinde of Droanes among the *Monkes*, the vilest dreggs of all poperie , and as may be supposed , the last brood that the hāmering head of Sathan hath to hatch:) who endeouour by might and maine, to make vp the breaches which their kingdome hath sustained, Subtle workmen they are, who although they may seeme to counterfet the Syrens, yet in truth they are but *Iayes*, & *Magg-pier*: in life & practises drawing nere to the fish^d *Mugil*, & the fowle^e *Larus*. And being but yesterday skipped out of the Cock-boat, (arrogating to themselves the workes of other Monkes) are by & by with a mischeif mounted on Cock-horse. Now although these vpstart *Hucksters*, bring indeed nothing els , but the stale arguments, and as it were the foreworne and forelorne stuffe and baggage of the Papists , saue onlie that they haue disguised, painted and trickt it after the best fashion , & kepe a craking like *Parrats*, as if they were come from the farthest *Indies*: yet among the rude people , they are taken for marueilous men, and such as haue brought straunge, and that very precious marchandise. These fellows taking themselves for the principall supporters of the Antichristian Kingdom, they vaunt and bragge it out lustelie, (as indeed they sweate fore, poore soules, in doing the best they can :) It is meete therefore that somewhat were said, to thwart their wilful and obstinate frowardnes especiallie if we consider the times and dayes wherein we liue.

Now as for this my defence of the Kingdome of Christ against Antichrist himself and his whole rabble, to the end it may be gladly accepted, and safelie passe through the hands of men, I cannot see (most gracious Prince) to whom I might better or vpon more iust occasions dedicate the same then vnto your honour. For from your verie cradle you haue bin so trained vp in godlie education by your woorthie Father *Frederick Countie Palantine* and Prince *Electour* , (a man of renowned, or more then Heroicall minde) and so inducd by God himself with such a kindlike and vertuous disposition: that you among manie maie iustlie be supposed to be borne and giuen, by GOD himselfe vnto his Church for the ouer-

^d Mugill is a fish rauenous and swift.
^e Larus, a bird that maketh a great noyse, hauing laid but a little.

^f Which before he called the taile of Antichrist and the rubbadge of his building

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throw of Antichrist what a profest enemy your selfe haue bin against the enemies of Christ (according to the example of *Dauid*) both the former course of your life doth sufficiently declare, and the general speeche of all the Godlie in *Fraunce* wil witnes the same vnto al ages. For *Fraunce* thankfullie acknowledgeth you and your famous father (next vnto God) to be her Patrons, Reuengers, and such as enfranchised her into the libertie she enioyeth: and therefore she (that out of mine onlie mouth you may perceauie the minds of al the rest which are godliilie affected) taketh this right heauilie, that she is not able to commend and set out your excellencies deserts towards her in such sorte as is meet. For what Oratour is able to frame any still so statelie, but that it willseeme vnwoorthie your vertuous deservings. You being of such yong yeares, as wherein fewe, or none can tel what warr-fare meaneth: (did take vpon you twise) for the name of Iesus Christ, and for the defence of his Church against Antichrist and his mighty confederacy: to leade an army with great difficulty and daunger into *Fraunce*: you, by the only brute and fame that went of you, did twise terrifie the power & hoast of the *French-men*, whose dreadfull force is knowne & felt in other nations. You haue twise procured peace among Nations, Cuntries, and Houses, for such as were exiles, and the freedomie of the Gospel to Churches distressed. You to shut vp al in a word, haue restored vnto vs our liues, naie, that which is dearer to vs then life it-self, the light of the Gospell, the which in deepe dispaire, almost wee neuer looked for.

The which great benefit, of vs al receiued from your Highnes, to the end I might in some measure, according to my hearts desire, commend vnto posteritie: and so leaue behind me some record of my thankfull minde for the same: I haue thought good in all humble and dutifull manner to offer vnto your Excellencie this simple worke. The which I entirly beseech your said Highnes to take in good worth. Farewell, dated the first day of *August*, in the yeare of this last age. 1576.

Your Highnes loyallie affected
Lambert Danan.

T Atable of the Contents of this booke,

TWo points to be graunted for the better handling of the discourse ensuing: touching Antichrist. cap. 1. pag. 1.

A double diuision of the disputation following, the one general, the other more perticular. 2. 3.

The fore-telling of the comming of Antichrist was a famous prophetic and giuen out by manie. 3. 4.

Why it was requisite that the kingdome and state of Antichrist should be fore-tould. 4. 5.

That Anti. should not be one singular or perticular man, but that by that name was signified a multitude of men, and a long succession: and further, why Antichrist, is called an Apostata or back-slider. 5. 6.

Why the kingdome and state of Antichrist is called by the spirit of God indefinitelie or without limitation, an Apostasie. 6. 10.

Why Paule calleth Antichrist a man. 7. 12.

Why Antichrist is called the sonne of perdition, Apollion, the Beast, a Woman, and an Harlot. 8. 16.

Which Beast of those three that are mentioned in the Reuelation doth poynt vs out Antichrist. 9. 23.

How & in what manner Anti. is said to fashion a new, & to reuine and set on foote the Image of the former Wounded Beast, that is the Roman Empire, seated in Italie, and seiled in Idolatrie. 10. 34.

Why Anti. is termed Α'ΥΤΙΧΡΙΣΤΟΣ, (that is aduersarie to Christ) & not Α'ΥΤΙΘΕΟΣ (aduersarie to God) where also comparison is made (in some points) betweene the Doctrine of Christ or the Gospell, and the positions of poperie. 11. 40.

Why Antichrist is called indefinitelie (or without limitation) a false Prophet, and (Papa) a Pope. 12. 48.

That Antichrist did herein especiallie vsurp the name of God, when he caused him-selfe to bee called the vniuersall Bishop of the Christian Church. 13. 50.

That Anti. did wickedly arrogate to himself, the power of God. 14. 53.

Of the place where Antichrist should sit, where it is apparant, that neither Mahumet him-selfe, nor his accomplishes, bee the men whome the Scripture termeth Antichristes. 15. 56.

That Rome which is in Italie, & is repaired out of the dust & ruines of the old ouerthrone Citie: is the Seate or Chaire pointed at, and pain-

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red out by God himself, for Antichrist that should come. 16. 58

In what respect the assemblies of the Papistes and of Antichrist are called the temple and Church of God: wherein answer is made to many of their obiections. 17. 67.

Of the time of the comming of Anti. and first that it is plainly to be gathered out of the Scriptures that he was not to be renewed before the Romane Empire should begin to totter, and that the kingdome of Christ should by the preaching of the Gospel begin to growe & increase. 18. 73.

Whether Antichrist could come and settle himself before the Emperiall regiment of French-men were ended. 19. 78.

That the time of the comming of Anti. wherein he should seat, and settle himself in the Church, was by the spirit of God precisely set downe to be 666. yeres from the time to this prophetic of Iohn was made known, the which terme of time did expire much about the raigne of Constantine (Pogonatus) the bearded, an Emperour of Constantinople. 20. 80.

That those thousand yeres after which it is said Satan should be loosed, cannot appertaine to the time of the comming of Antichrist. 21. 89.

That the practises which were used to frame and set up the kingdome of Antichrist were diuillish and deceitfull. 22. 90.

That the Antichristian kingdome was to rise by little & little, & not at a suddaine, according to the fore-warning of the spirit of God. 23. 93.

That these three things were the chiefe and principall grounds of the kingdome of popery. First the diuers heresies that sprang up in the church touching the natures & office of Christ. Secondlie, the bitter bickerings that were among the Bishops: and thirdlie the large bounties of Emperours and certaine other men (who both were able, and superstitiouslie bent) which they bestowed on the Church of Rome. 24. 97.

By what other degrees and occasions the authoritie of the Romane Bishop and kingdome of Antichrist was either silie drawne forward, or stronglie established. 25. 101.

That the authoritie and power of Antichrist was at no time received, without the resistance & gaine-saying of some good Bishops. 26. 104.

Of the destruction and overthrowe of the kingdome of Antichrist, which is to be brought to passe by the only breath of the Lordes mouth, and not by any power or strength of a fift, sixt, or seauenth Monarchie to be raised, or looked for. 27. 107.

What those ten Kings signifie which in the Reuelation are said should deuoure and consume with fire the harlot and her flesh. 28. 111.

Whether

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Whether it be lawfull for Christians and such as professe the Gospell, to wage war with the Papistes, in purpose to overthrow the kingdome of Antichrist and to roote out his doctrine. 29. 117.

That the kingdome of Antichrist shall at the last be quite taken away by the last comming of Christ. 30. 121.

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That there is no corruption of Christian Religion prophesied of, which should succede this kingdome of Antichrist. 32. eadem.

Whether besides the fourth and Roman Monarchie, there remaine any other, a fifth, to be erected, Where a verie hard place of Daniell is expounded. 33. 125.

That the enlarging of the kingdome of Antichrist, was (in imitation of Christ) to be performed by these two meanes especiallie, namelie, the publike preaching of a kinde of Doctrine, and the vaunting shewe of diuers miracles. 34. 137.

Who be those three spirits whereof mention is made in the Reuelation, and are said to be the chiefe ministers of the Antichristian kingdome. 35. 140.

Why the miracles that were wrought, for the credit of the kingdome of Antichrist are termed by S. Paule, Lying Wonders. 36. 144.

That not euerie perticular man which heretofore lined, or is yet alive, either, did or doth approoue of the kingdome of Antichrist: no nor when it had preuailed and gotten the upper hand. 37. 147.

That only the reprobate and such as are forsaken of God, haue, and shall stiflie and obstinatelie stick to the kingdome of Antic. 38. 148.

What iust cause the Lord had to punish the world with this plague of blindenes, that it should admit of this miserable state of the Antichristian kingdome: and further, what monstrous contempt of Gods word, went before this Antichristianitie. 39. 149.

An answer vnto three certaine principall arguments of the Papists wherewith they would iustifie them-selues and approoue this saide kingdome of Antichrist. 40. 153.

A proposition and position proouing, the Pope to be Antichriste. page, 157.

FINIS.

To the Reader.

THis I may protest (gentle reader) that touching the places of Scripture which I haue cited and interpreted out of Daniel and the Reuelation, my purpose was to offer them to the censure of other, and that I am not in mine opinion so resolut, or perēptory, that I wil not admit of other mens iudgments which iump not herewith. Prouided alwaies, that they containe nothing contrarie to the word of God, or disagreeing from the accomplishment or issue of things, the which in my mind, is the best interpretour of prophecies that can be.

Places of Scripture cited and by the way *expounded in this treatise.*

Daniell.

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| Chap. 7. verse 8. and 20. | cap. 13. pag. 50. |
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Two poynts to be graunted for the
better handling of the disfaur form
suing touching Antichrist.

- B**eing propoſed to intercede of Antichrist, I haue thought
good firſt to ſet out the ſerious words of ſcripture
ſelfe, wherein expreſſe hee the nature of this Antichriſt:
1. Theſ. 2. 3. 4. See, what manner man this Antichriſt ſhall be
2. Let no man deceiue you by any means: for that day
(of Chriſt) ſhall not come, except there come a de-
3. ſcribing firſt, and that man of ſinne be diſcloſed, even
the ſonne of perdition: who is to ſit in the temple of God
4. Which is: an aduocate and exalte himſelfe as God:
all that is called God, or that is worſhipped: ſaying
in the dooth, for as God, in the temple of God, ſhowing
himſelfe that he is God: ſuch one, who is to worſhip
5. Remember ye not, that when I was yet with you, I ſaid
to you theſe things: I ſaid, I ſaid, I ſaid, I ſaid, I ſaid
6. And how ye know what with-houldeſt, that he might
not be reueiled in his time, with counſels of wiſdom and
7. For the miſteries of iniquitie doth already worke: onely
he which with-houldeſt, ſhall let, till he be taken out
of the way.
8. And then ſhall that wicked man be reueiled, whom
the Lord ſhall conſume with the ſpirit of his mouth,
and ſhall aboliſh with the brightnes of his coming.
9. Euen him, whoſe coming is by the effectual working

of Sathan, with all power, and signes, and lying wonders.

- 10 And in all deceiuablenes of vnrighteousnes among them that perish, because they receiued not the loue of the trueth that they might be saued.
- 11 And therefore God shall send them strong delusion, that they should beleue lyes.
- 12 That all they might bee damped which beleene not the truth, but haue pleasure in vnrighteousnes.

Now addressing my selfe to the making plaine of this Scripture: I am to require that these two poynts be peered me. First, this seeing this matter of controouersie is altogether betwixt vs; it may be lawfull for me to touch the writings of the ancient Fathers, least if in so doubtful a question, I should seeme to rest only vpon mine own facts, my speech and opinion should be the lesse regarded. But, if it be seeme to relie also vpon the iudgements of the Catholike writers, and to be approued by their censures: then both my wordes are like to haue the greater weight with them; and so shall I be cleared from all suspicion of enuie: whereby otherwise I might bee suspected to bee carried in hatred and prejudice against the Pope, and Poperie.

Secondly I require, that seeing the Scripture is the best explication of it selfe, and that those things here spoken of by Paule, receiue great light out of the Revelation, where this poynt is more fully handled. It may likewise be permitted vnto me to conferre some places thereof with this of Paule, and but briefly to expound them, least if I should stand long vpon the interpretation of them, I should seeme to some, to be too tedious, and to over-reach the set limites of my purposed argument.

A double

against Antichrist.

3

A double division of the disputation following,
the one generall, the other more

particular.

The second Chapter.

And whereas in this question or argument concerning Antichrist, there are three things especially enquired after, *First*, concerning the word, or name what it signifies. *Secondly*, concerning the thing, or the person himselfe, *Thirdly*, concerning the thing, or person, containing many branches to be considered of, as namely: *First*, who it is that should be Antichrist, or whether he should be any one certaine or particular man, or divers and sundry men. *Secondly*, and from whence he should arise. *Thirdly*, in what time, or age. *Fourthly*, in what manner a one touching the condition of his person, and in manner of his doctrine. *Fifthly*, the manner, or steps whereby he should come to his power, whereby he should be able to maintain himselfe, and that in flourishing estate. *Sixthly*, his workemen, and Disciples, what they are. *Seventhly*, who they are on whom he should exercise his power. *Eighthly*, after what manner he should be destroyed. *Ninthly*, in the whole we have tenne heads touching this title or argument, all which, Paule in this place hath briefly but very pitchely unfolded. And in truth, even as in the kingdom of Christ the like heads both for the number and quality of them are observed: so also touching Antichrist, it manifesteth that the same should be compared, and made knowne, both for the better forewarning and comfort of the Church.

The foretelling of the comming of Antiechrist
was a famous Prophecy, and giuen out
by many.

The third Chapter

But first, some haue moued this doubt or question, whether this speech of Paule be to be accounted a prophetic and extraordinarie reuelation from God, or only an aduised and plaine interpretation of the Scripture, which before had beene obscurely shewed. But Iohn Baptist here more plainly deliuereth. For as for Paule, we knowe he was an Apostle: and, as himselfe witnesseth, Apostles are without errours and without blemish from Prophecy, Ephe. 4. 8. Therefore some are of opinion, that this place of Paule, is but a graue and sound exposition of some other places of Scripture either out of Daniel cap. 7. v. 13. or out of Mathe 24. or Luke 21. But (in my iudgement) it may more truly be affirmed, that this place of Paule, as others haue like, is a meete prophetic, and extraordinarie, as we knowe Paule had many such gifts giuen him, 1. Cor. 14. 2. Cor. 12. among which and, the gift of prophesying is one, a power wherof, we haue 1. Tim. 4. 1. and in other places of his writings, we finde other notable and extraordinarie reuelations, as namely, 1. Cor. 13. 2. 1. And it maketh no matter, though the gifts of Apostleship and of prophetic, be seuerall and diuers: for this indoe is true, if we consider and weigh them by themselves, as they be in their owne natures: only notwithstanding, God many times bestowes them both upon one and the selfe same man. As for example, Peter by a speciall reuelation from God, was told his death, Act. 12. Against John the Euangelist was a Prophecy (as appeareth by the Apocalypse) and also an Euangelist. Further, we are not to account it aduised, that this one and the selfe same man should

against Antichrist.

3

be fore-told both by *Chilias* and *after* by *Iohn* in the
Revelation; in which as is often remembred, that
many Prophets haue spoken of one and the same thing: For
it is well spoken of Bernard, There was one thing (saith he)
that holdeth in the Prophets, although they foresaw, and
fore-told one thing in diuers times, in diuers man-
ners, and with sundry signes.

*Why it was requisite that the kingdome
and state of Antichrist should be
fore-told.*

The fourth Chapter.

Rule hath in the world signified, which
would after him. For he saith, that after him
there should be a kingdome, of which he saith, that
he had made even the son of man of the
kingdome of this world, and that he should
and ruled of the kingdome of this world. Doubtless it is a
recreation and comfort to them that haue heard of, that the
Church of God, which was plagued by so great numbers of so
many Apostles and holy men, and which was covered with
much blood of so many Martyrs, should after by the force of
Christ be purged, and brought to confusion. The re-
literation wherof, can not but in the hearts of all the godly
work great griefe, as well such as liued before the accom-
plishment wherof, as such as liued after.

Whereupon some moued, why it should with the plea-
sure of the spirit of God, to fore-tell so much, seeing the know-
ledge thereof could not but greatly grieve the godly, and make
the wicked more obstinate and insolent against the Church.
When they would consider, that according to the word reuer-
ted, it should come to passe, that the wicked should be trampled
and trampled under foot; and the false doctrine should be

plausibly, and publicly received. Whereunto it answered, that this was done and fore-told in a double respect, both in regard of the godly, and ungodly.

In regard of the godly, first, that they should not take offence when they should see those things come to passe (which they knowe were fore-told) and that by the will and ordinance of God. Secondly, that they, or we, should not therefore make the lesse account of the Gospell as lesse glorious and heavenly, for that it should come to passe that it should be publicly, and in every place received, and that men should universally and in all places fall from the inhabiting of the same, therefore we see how in respect hereof this point of prophetic was requisite for the comfort of the godly, and stay of the Church.

And as for the wicked, it serves to tell them, that the wrath of God is then ready to be poured on their heads, when they shall see those things fulfilled, after which the last judgement is due, and their wickedness should immediately follow. And therefore it is not unreasonable, that Christ himselfe in the 24th of Matthee, and the spirit of God throughout the whole Revelation, do plainly fore-tell, what should befall the Church, travelling even the most weath and dangerous conditions. And that no man is to thinke that this was unreasonably, or unreasonably fore-told.

That Antichrist should not be one singular or particular man, but that by that name was signified a multitude of men, and a long succession. And further, why Antichrist is called

only so, that is, in Apocalyphe he is called the Beast, and the Man of Sin, and the Son of Perdition. The fifth Chapter.

Thus much being spoken, let us in hand with the former place of Paule, wherein touching the words there is some difficultie, or doubt. For our books have blithly

against Antichrist

7

And the word *Antichrist* (that is, a defection) being a notone substantiue (or primatiue) and which includeth more then one man: And yet Augustine readeth *Antichristus*, a defectione, and which includeth no more then one, and therefore he translated it, the Reneger, in his booke *De ciuitate Dei*, and 191 Chap. But all the Greeke, and most ancient copiers agree; and the Greeke interpreters themselves do read it as we do *Antichristus*. Doubtlesse that erroneous reading which Augustine followed, bred a great error: for thereupon some haue in such sort interpreted this place, as if Paule had spoken of one onely man (whome he is pointed out, and called him only by the name of Antichrist) and not of a whole troupe or bodie of a multitude. But both the meaning of Paule, reason it selfe, and the illuse of things can in no wise admit this reading in exposition. For Paule speaketh not of any one man, but of a crewe clustered together, an assembly, and kind of fraternitie of men agreed and stooyn together, in horrible and blasphemous manner, against God himselfe. Wherefore he useth the primatiue word Apostacie: and after in the twelfth verse he vnfolbeth himselfe, and speaketh plurally in the plural number, That all they might be damned &c. *Antichristus* is againe, reason it selfe inforceth, that it cannot bee understood of one man, but of a multitude and kingdome. For one, and the selfe-same man, cannot possiblie be in many places, as there were belokene the daies of Paule, and the destruction of the Romane Emperre, after which the very Antichrist was to come.

Lastly, the euent herof declareth that it is to be understood vniuersally of the estate of the Church & of the whole world, the which hath continued many ages, and is yet to last, and not of the life or age of any one man: or of the life of one man (though he were of a great age) in last sort, if it be compared with the time of this defection, which hath lasted now full one thousand yeares. And touching this Apostacie, or falling away, it is a woofull, and miserable Estate, as containing of things which should be place in the world before the second comming

counting of Christ; wherein should be not only a false and
intenable persecution and slaughter of the Church; but also
a killing; and almost a final queering and putting out of all
Christian faith, from the face of the earth, because that com-
monly, publicly, and in every corner, a doctrine most false and
contrarie to the Gospel, should be admitted, approved, and
published, and that in the midst of the Church itself.

This exposition of mine is warranted, first by the words
of Christ himselfe Luk. 16. 8. When the sonne of man shall
come, woe ye thinke, he shall finde faith upon the earth;
And of Math. 24. 12. The love of many (whereby Faith in
this place is meant) shall waxe colde. Therefore that mis-
representation of the Church (unknown unto vs by the name
of Antichrist) rather be to many, and concerneth not one alone.
So also it is warranted by the Prophecie of Iohn in the Re-
velation Chap. 17. 1. & 18. 2. where so great and so farre
spreading power of this Apostacie is in such sort described,
as that it is there termed wast-bellor. (that opposite and con-
trarious Christ) which with her poyson and corrupt doctrine
should infect the Kings and Nations of the earth. Lastly, it
is warranted by the 1. Iohn Chap. 2. vers. 18. where it is ap-
petain that the name of Antichrist is attributed to many.
Upon the which place Spenser Calvin wryteth thus. Paule
(2. Thes. 2. 3.) speaking of the Apostacie, or falling away,
that should in due place be giveth it out, that it should bee
a bo die, or as you would say, a kingdome of defection.

This being so, wee may from hence gather and conclude,
(and that upon an Antecedent (or thing gone before) that be-
fore the last coming of Christ this was to be fulfilled, name-
ly, that the Gospel should be preached over the face of the
earth; the Church generally enlarged and planted, and the
doctrine of Salvation publicly received, the which our Sa-
viour himselfe foretold Math. 24. 14. & 26. 13. & 28. 19.

But for the due and orderly handling of this point, let vs
see what this word Apostacie signifieth. Apostacie is a
turning away from the rock and foundation of our faith, Iesus
Christ.

then they be among the Diuines. The Ciuill law teacheth that Souldier an Apostate, which fleeth from his Campe, and with-draweth himselfe from the allegiance that he oweth to his Captaine. So doth Modestinus the Lawyer write in *L. Deseriores. D. de re milita.*] for he termeth him a Runnagare, and Apostate Souldier, who hath bene straggling long from his tents, although after he be brought back againe.

But among the Diuines [*L. Apostata C. de Apostatis*] Apostates are otherwise accompted: namely, such as betray and renounce their holie and Christian profession once made and received. On the other side, the Schoole-men and Papists do yet make an other reckoning of Apostates, and describe them to bee such as breake the rule and leaue the order of religion, the which with a vow they once toke vpon them. But doubtlesse in this place of Paule which we haue now in hand, he neither talketh of Militarie discipline, nor of Popish professions, which as yet were not hatched. Therefore the Apostacie or defection that he speaketh of here, must needs bee vnderstand either of a departing from the Christian faith, or from subiection vnder the Emperre of Rome. And in deede, some haue vnderstood it of the Romane Emperre, (as *Lactantius lib. 7. cap. 15. August. lib. 20. De ciuitate Dei. cap. 19. Ieron ad Algas. quest. 12.*) which opinion how true it is, let vs consider. To speake briefly in the poynt, this is my iudgement, that this place of Paule cannot bee meant only of the Emperre of Rome, and that in many respects. First, Paule intreateth not in that place of earthly kingdomes, or change of Common wealthes, but deliuereth doctrine touching Christian faith. Agayne, the issue of the matter (which is the best appellation of this Prophecie that can be) doth shewe no lesse, for the kingdome of Antichrist was not so much a withdrawing of subiection from the Romane Emperre, as a demping of obedience vnto the word of God. Further, *Damasceus (lib. 4. cap. 27. de orthodoxa fide)* maketh for me, affirming that Antichrist should come after that the doctrine of the Gospell were once yce againe. Lastly, all the auncient Fathers,

when once they affirme that Antichrist himselfe is already come, by and by, for prooofe thereof, they make instance of the heresies which he maintaineth contrarie to sound doctrine, not mentioning any sedition or insurrection of the subjects against the sacred State of the Romane Emperre.

Therefore this Apostacie, which is the ground and pillar of the estate of Antichrist, is a back-sliding or departure from the true doctrine of Christian faith.

Why the kingdome and state of Antichrist is by the Spirit of God, indefinitely, or without limitation called an Apostacie.

The sixth Chapter.

Now, whereas S. Paule teacheth it by a generall worde Apostacie, he giueth vs thereby to vnderstand, that this departing should not fall out in one of two Churches only, but in the whole bodie (as it is called) of the vniuersall and visible Church. And therefore Paule speaketh without circumscription, for such indefinite speeches are answerable in quantitie to vniuersals, as the Logicians teach. And this is confirmed and made plaine by that in the Revelation, where the whore is said to make drinke with her poisoned cup, not only one Church or Province, but all the Kings, Nations, & inhabitants of the whole world. And yet not every particular man and member of the Church of God shall become a back-sliver, for God will alwayes keepe some vnto himselfe, even in the midst of that generall sedition, as he did the thousands in the dayes of Elisha, who were the true Church) but an incorporation (as you would say) a conspiracie, and the greater number of such as should challenge vnto themselves the name of the Church of God, shall depart from the faith of Christ, and shall betake them to a doctrine cleane contrarie thereunto, and this to be done

done every where, openly, by common consent; and publike
authoritie: the which we see to be done in Turkie, in Maho-
metisme, and in Popery. From hence therefore we may ga-
ther two points worthy the knowledge and obseruation: the
first, that, that argument is not so strong and vniuersall
to perswade the truth of any doctrine, which is taken from
long continuance and tradition of our Elders, For whē once
this generall defection shall haue set in foot, how may a man
then safely make this collection, This doctrine is true, and
Apostolike, because it is publicly receiued, taught, and
allowed Commonly in euery Congregation. For Paule
hath said that it should come to passe, that a doctrine contrarie
to that of the Gospell should be admitted, yea, and that with
approbation, into the very Churches in euery place, publike-
ly. Indeepe the auncient Writers were wont to vse this ar-
gument (of succession and consent:) and before this defection
it was both a forcible, and sound kinde of prooffe; but now
it's nothing so. The second is, that a man can not rightly ga-
ther and conclude, that the true Church and true doctrine is
there to be found, where there hath bin inuolably kept and
observed a continuall and orderly succession of persons. For
seeing this defection was to take place and continue long in
the very Church of God, euen though many successions of
persons and ages of men; how may a man hence gather and
conclude substantially, that therefore the Church of Gods is to
be found in the midst of these back-sliders; because that there
are to be seene a continuall succession of persons; whereas
those persons be the verie Apostates themselves.

Lastly, from thence may be obserued, that this is a false
position in Popery, which notwithstanding the Schole-men
maintaine with craft, and naile, namely, that the Church can
not erre: nay, it is certaine that it can; and that not only one
peticular Church, or two, but many plentiful Congregations;
yea, whole Cōmūnities; and to make short, the vniuersall
Church it selfe, whose fall, the spirit of God fore-warne, and
the euent of issue thereof hath since verified.

Against all which offences, this is the only and sufficient reme-
die, to resort to the word of God, whereby the true
Church, true Doctrine, and true Pastours, are to be discerned
and seuered from the false and counterfaine: and thus haue
we hitherto considered why Antichrist is tearmed an Aposta-
ta. For now my purpose was: but briefly to prosecute this
point, intending afterwards to crosse this sea againe with
more full sailes, hauing hitherto only wayed anchor, and
launched forth a little.

Why Paule calleth Antichrist

a man.

The seauenth Chapter.

Paule proceedeth further, and addeth, and that man of
sinne: heere he speaketh directly and plainly of Anti-
christ: as first of his name, and then of his person, of
his qualitie and doctrine. Touching his name, he tearmeth
him, The man of sinne, and Sonne of perdition. And heere
again; that is called into question, whereof I haue already
disputed, namely, where as Paule calleth Antichrist a man,
whether it be to be vnderstode of any one private man that
should liue in the world at some one time or other, or else of
the whole rabble of men in their successions; which in that
Apostacie should beare a swindge for many yeares, whome
Paule likeneth to a man, and so tearmeth it in the singular
number: although in truth it be a troupe and crewe, gathered
and compact together of many men; yea, of all the nations
& kingdomes of the world. In like manner as Paule, 1. Cor.
4. 1. by man in the singular number vnderstandeth many,
which kinde of speache is vsuall and familiar to such as follow
the Hebrew phrase, the which Paule in his writings doth
greatly affect and imitate.

But withall, this is diligently to be obserued, which Paule

maſcen

manifestly, namely, that Antichrist should not be one of the Diuels that should take vpon him the flesh and substance of man (euen as our Saviour tooke vnto him our humane nature) although notwithstanding such as should become Antichrists, should be possessed with a diuelish disposition, and caried in enmitie against God. Truth it is, the Papists will haue it vnderstode of one singular and private man, who one day should liue and keepe a stire, and further, that he should arise out of the tribe of Dan: but in this their dotage, they relie vpon no ground of Scripture, and therefore they are vnmade in this point to be dealt withall. Others there are (and that learned men to) that are of opinion that this is to be vnderstode indeede of one man, but such an one, as among all the route of Apostates, should be the most peruerse, the chiefe, and ring-leader of all the rest: for (say they) there is one head of the goodly and faithfull, euen Christ Iesus. And touching the name of this one principall, & arch-Apostata: they thinke it is as well couerely insinuated in this place of Paule, as also especially betwaxed in the 13. of the Revelation, vers. 18. where the figures & letters of the said name are said to make vp the number of 666. And (to say the truth) this opinion is generally receiued, and seemeth to be somewhat likeli. Vnto these points I will adde mine answer. And first touching the first. Although it be very true, that there is one principall head of all the vnfaithfull, yet he is not any perticular & mortal man (such as it appeareth Math. 24. that famous Antichrist should be) but euen Sathan himselfe, that old Serpent, who also is called the Dragon. And as for the second opinion, one thinks it is weake and wauereth in it selfe, in as much as that place of the Apocalypse, cap. 13. vers. 18. is wrongly interpreted of any certaine name, title, or calling of any one man: the wordes whereof should containe the number of 666. For the Spirit of God in that place medleth not with the Arithmeticall signification of letters wherewith any word is framed: but of the time and number of yeares wherein those things should be accomplished that are there spoken of. For

the Scripture neuer vseth to deale in such manner of **Worke**, as foolish mystery by letters, which is but flat juggling of the Cabalists, and damned dotages of the Magicians : but, it vseth to speake very plainly, when it fore-telleth of the coming of any, as namely, when it fore-sheweth the coming of Cyrus and Iosias, and that an hundred yeares before they came inderoore: Therefore looke what men are any where by the Spirit of God spoken of, they be mentioned vnder their plaine, proper, and petuliar names, and not by such circumstance of words : as, Cyrus, Iosias, Iesus Christ &c. as I said before. And to the end we may the better see into the matter, let vs examine the words of the text it selfe, Reuel. 13. vers. 18. Heere is wisdom. Let him that hath vnderstanding, coumpt the number of the Beast, for it is the number of a man, and his number is sixe hundred threescore and sixe.

Nowe If I would demand of what congue, or language that word or name should be, the letters whereof must be searched after, whether it should be an Hebrew, Greeke, or Latin word: for (as August. affirmeth, lib. 7. de Genesi ad litteram) these three languages were alwaies accompred principall amongst men. Truly they that first brought vp that interpretation, whereof I speake (as namely Irenaeus lib. 5.) do euen solter in the matter, and labour their wittes in devising any one word; whose letters would amount unto the number of 666. And yet Eusebius (lib. 5. hist. cap. 8.) followeth that which he saith Irenaeus to haue set downe before him: I could my selfe devise many such wordes, but it would bee to no purpose. For this name Claudius Ruber; contains the like number: that is to say, Italica, Ecclesia, & Lucretios, & Tetrican: the which neither Irenaeus thinketh should be the very names of this eggregious Antichrist. Agayne, the ancient writers before Irenaeus fetching the matter out of the Greeke; affirme; that this word ΛΕΤΙΩΝ, and these two ΙΤΑΛΙΚΑ ΜΥΣΤΗΡΙΑ should be meant, which should make vp the number 666; namely the letter λ: to signifie 30, α: 1, τ: 300, ς: 5, ι: 10, η: 50, π: 90:

5: 200. For these numbers being added together amount unto 666. And that somme also is contained in the two other words, according to the Greekish manner of supputation of numbering by letters, I: 10. T: 300. A: 1. L: 30. I: 10. K: 20. A: 1. S: 5. K: 20. K: 20. L: 30. K: 8. O: 200. I: 10. A: 1. All which likewise being put together make 666. And no doubt but the truth of the thing, bred and fostered this opinion in them. For in the Italian Church (the head whereof the Citie of Rome alwaies was) they sawe before their eyes, that the very kingdome of Antichrist began then to be reiecte, and so by such beginnings as then appeared, the Spirit of GOD guided those good men to fore-see and fore-shewe, that there also in time it would grow to his height and perfection. And as touching *Teneas* himselfe, he rather thought that the word *Tetrav*, should bee the proper name of Antichrist. Whereunto may bee added the Hebrew word *Romush*: which signifieth a Romain: whereof the letter *ו*: signifieth (in their manner of numbering also) 200. *ו*: 6. *ד*: 40. *ו*: 10. *ו*: 10. *ו*: 400. But these are but quiddities: and come not nere the true exposition of that place of the Apoc. which I alleadged: the which that wee may attaine unto, wee must make recourse unto the holie Scriptures, and unto such like places as this is, as namelie unto that of Daniell, cap. 7. where not only one petticular man, but a whole and universall state of a kingdome, is set forth vnder the name and shape of a Beast, as here of a man. So the kingdome and all the Kings of Persia are shadowed vnder the figure of one Beare: of the Macedonians vnder the shape of a Leopard. So also all such as should bee the principallies and hold the helme (as you would say) in that Apostacie, are resembled by the name of a Beast in the singular number. Whereby it appeareth, that this place of the Apoc. is to be referred vnto the whole manner and continuance of a certaine succession, and not vnto any one man. Lastly, it is not to bee doubted but that by these wordes (the man of sinne, &c.) the prerogatives and Potentates in this Apostacie are pointed out.

What

Cap. 20.

What the true and proper meaning is of this place (of the Revel. touching the number of 666.) I will hereafter discusse, when I come to talke of the time which the Spirit of God did set before the coming of Antichrist.

Now the purpose of Paule in setting of him out in this place with such ouglie and fearefull names: was to the end, that all men should the more readilie, flie from him, and that the godlie and faithfull ones, should euen tremble to heare the very name of him.

*Why Antichrist is called the sonne of perdition,
Apollion, the Beast, a Woman, and an Harlot.*

The eighth Chapter.

But there are other termes giuen also, vnto Antichrist in the Scripture; which are likewise of vs to be obserued. As first Paule calls him, The child of perdition: and, the man of sinne: that is, a most wicked and lewd man, according to the Hebrew speech (euen as Iudas, the betrayer of our Saviour, is called the sonne of perdition (Iohn 17. 12.) And therefore, he that should sit as chiefe in that Apostacie being described rather by his properties, then by a proper name, is called a most wicked, and cursed kaitife. And in this respect it killeth not, though all of vs, euen the faithfull themselves are called the children of wrath & sonnes of disobedience, Ephes. 2. 3. & 5. 16. For that is true in deed: But here Paule speaketh of a certaine sect of miscreants more pernicious and damnable then all the rest, of a more reprobate mind and despightfull agaynst the truth: and therefore more detestable for impietie and mischief: The which canred crew he therefore termeth the man of sinne, and reprobacion. And surely it is well noted of D. Gualter, that Antichrist is called the sonne of destruction, both in the active, and passive signification, for that he both destroyeth others, and is destroyed himselfe:

himselfe: whereupon in an other place he is called *Apollyon*, (as namely Apoc. 9. 11.) because he is the author of all pestilent infection, and destruction both of bodie and soule. Therefore he is well termed by Paule, The sonne of perdition, whom the Spirit of God calleth *Axamucan*, destroyed, or destroying.

And although he be in other places commonly called by others, Antichrist, (as in the 1. of Iohn, & 4.) yet it seemeth that Paule made choise rather thus to describe him for two respects. First, because that manner of expelling him, carrieth with it a greater vehemencie, and representeth more effectually his detestable wickednesse and blasphemie, when he is sayd to bee a most vile and abhominable toyseth. Secondly, because, that by this meanes, we are better directed in iudgement, of what kinde of Antichrist to vnderstand this place. For (as *Origen* sayth vpon *Math. Hom. 30.*) the name of Antichrist is generall and pertaines to many: but here, one of them only is meant, the worst, the most mischeuous, and horrible, so that hereby he is pointed and paynted out, who among all the other Antichristes should bee the captaine and chiefe Antichrist.

Furthermoze, the same Antichrist is also called a Beast, and an Whore (Reuelation 17. & 18.) And it maketh no matter though he bee tearmed there of Iohn by the name of a Beast and Harlot, and here of Paule by the name of a Man. For here in this place weake it, that his kinde, and nature is signified, and there, by the names of Beast, and Harlot, that his manners and disposition are layd open. And therefore this Beast, who is of this position, together with the great and principall member of the same, is in the Scripture, especially compared vnto these three things.

To a Beast, in respect of crueltie, and blockish ignorance.
To a Woman, in regard of couetousnesse, haughtinesse, and weaknes of minde.

To an Harlot, for their dissolute manners: and chiefly their Idolatrie, which is the greatest kinde of whoredome

that the Scripture speaketh of.

And touching the crueltie of this kingdome: *Lactantius* (*lib. 7.*) telleth, that it should bee exceeding great, writing thus of Antichrist (*cap. 17.*) That shall bee a time (saith he) wherein Iustice shall bee troden ynder foote, and Innocencie contemned, wherein the wicked shall cruelly preavpon the godlie, all things shall bee confounded and turned vp-side downe agaynst law and nature. And this saying of *Lactantius* agreeth fitly with that of the Reuel. (*cap. 17. 6.*) where Antichrist is sayd to bee that Harlot, that is made monke with the blood of Martyrs, and Saints of God. Wherby appeareth that Antichrist should (as he doth) alwaies raise bloody persecutions against the faithful. (*Christ. Hom. 40. on Math.*) Affirmeth no lesse, now touching this lesse, now touching this matter of persecution, when, or by whome was it euer more practised, then it hath bin, and still is, by the Bishop of Rome, and that whole retinue? And let this suffice by itselfe, to be spoken of the crueltie of this generation. Concerning the ignorance of it: I finde it thus written in a booke, intituled, *De Antichristo*, and attributed vnto *Austin*: The kingdome of Antichrist shall be furnished with Magicians, Witches, Southsayers and Inchaunters, which shall teach, and perswade with all manner of impietie, falsehood, and detestable practises.

And where (I may) may this be found more verified, than among the Papistes, and in the kingdome of Poperie. And sure the Popish Clergie (which is the mayne pillar of this State and Monarchie) being described by *Reger* in his 2. Epist. *cap. 9. 1. 2.* is said there to be a kind of brutish Beastes, which delude that they know not, and which alwaies forsake the right way. And experience it selfe hath shewed us, that they are as great lubberly dolts, as ever liued, in so much as their Monkes were accounted great Clerkes, and principall Doctors among them: and yet among themselves, this should be began (speaking of a Duncie) As great a Moome as a Monke.

As for the courtoisnes of that order and kinde of people, I neede not speake much of it, being for ease is so cleare. For Peter in the place before alleaged verl. 14. They haue hearts exercised with courtoisnes. And in the 18. of the Reuel. verl. 3. They are called Merchants: Bernard, who hath as much fauour as might bee to his *Eugenius*, and after unto *Innocentius* the 2. yet treating of the Psalmie which becometh, Who so dwelleth: he speaketh in this manner of these popish professors, The dignities and promotions of the Church, are sought after for filthie lucre sake; and to keepe reuell route withal, and for these rounes, & their reuenues, they labour, and contend in very shamelesse manner. Agapne, in his Sermon of the conuersion of Paule, treating directly, and plainly of the gouernment of the Church, vnder the Bishop of Rome, at last he flatly determineth of him in this sort, He is the very Antichrist. Agapne, vpon the Canticles, Sermon 3. (that I prosecute not many places of this Authour touching this popish) he doeth the very same speech, and assertion. Further, what shall wee thinke of that famous Epistle of the Church of *Leodium* agapst *Paschall* the 2. which is extant in the 2. Tome of the Councels: both it not adde great testimonie and credit in this behalfe? The words whereof are these, Wee do vtterly dislike those *Legates*, a *Latere*, sent from the Pope, that ranne prolling about to scrape vp pence, and fill their bagges, as in the daies of *Zosimus*, *Celestine*, and *Bonifacia*, the Counsells of Affricke approved. For (that we may iudge them by their fruites) there ensued by their meanes no amendment of manners, but oppression of men and spoyle of Gods Church.

Touching the matter of Vaughtinesse, or Ambition: where in the world was it euer greater? Surely Peter (2. Pet. 2.) toucheth, and saitheth this true of Clergie men with the note of extreme intolencie, as men who set not a button by layfull Magistrates. And seeing the Span of Rome maketh open challenge, that himselfe is set about all Kingdomes, and

Kings in the world (as did *Leo* the 12. in a Bull, and Preface, beginning *Concordat*: And *Bonifacio* the 8. vpon a day of *In-bilie*, causing to be caried before him in the sight of the people a Key and a Sword:) what could bee moze plainlie and sicerly spoken, then to compare both Antichrist himselfe & his whole Hierarchie, vnto the weake and impotent affliction of a lielle woman. All the world knowes (and the thing it selfe shewes no lesse) what often and bitter contentions and bickerings haue been raised, about the getting of the triple Crowne, And indeede *Austin* himselfe, euen in his daies obserued no lesse, (as he rejoyteth in his 6. Booke agaynst *Iulian* cap. 4.) yea very heathen men haue obserued & recordeed the same in writings, as namelie *Ammianus*. *Marcellinus* of Pope *Damasus*, Agayne, *Bernard* vpon the Canticles (Sermon 33.) speaking of that stately & state, and of those that were preminent in it: There are arisen (saith he) vaine men, itching after renowne and glorie, and faine they would become somebodie, and procure themselves a name. And lastly, in his 4. Booke *De Consideratione* vnto *Eugenius* the Pope, after he hath described and detested, the pride and pompe of the Bishops of Rome: at last hee shutteth vp the matter in these words, Herein (saith he) thou shewest thy selfe to haue succeeded not Peter, but Constantine: Peter is he, who neuer knew what belonged to such solemne shewing himselfe abroad in braueries of precious stones, or silkes, or golde, or riding vpon a white palfrey, or being guarded with a troupe of tall fellows, or inuironed with a companie of ruffling seruing-men. But to say the truth, *Bernard* speaketh sparingly to compare the Bishop to *Constantine*, he should rather haue named *Dioclesian*, (that cruell tyrant) or *Caligula*, both which by meanes of their vicious and glorious attyre, would needs bee accounted and reuerenced as Gods. Agayne, *Hilarius* (contra *Auxent*) speaking of the state of Antichrist, These fellows (saith he) do ambitiously affect the countenance and maiestickall port of the Secular power, and so thinke to vphold the flourishing estate of

of the Church by a shewe of worldly pompe. And lastly he saith: They make great accompt of this, to be greatly accompted of in the world. All this he speaketh of Antichrist. And I may what was moze vsuall, or common to be scene in the Papacie, than the practise hereof: Or what was there euer moze puffed vp and insolent, then that route of the Romish rabble: Insomuch as the Bishop of Rome decreed, and established it, that his Cardinalls should take the upper hand of Kings themselves: which is euident to be scene in their Clementines. And thus much of their Ambition.

As concerning their Idolatry, the penne of euery writer is plentifull in shewing how outragious it should be in the kingdome of Antichrist. *Austin* in his treatise *De Antichristo*, He shall reuiue (saith he) the worshipping of Deuils: he shall set vp and magnifie the wicked, and shall violate, and reiect the lawe of the Gospell. And all these things (saith he) shall he do in the midst of the Church. Whereupon it is that in many places of the Reuel, as cap. 17. & 18. The Kings of the earth are said to commit fornication with the Harlot: which is to be referred vnto the matter of Idolatry. But what, and where was ther euer Idolatry so grosse and apparant, as was, and is, in Poperie?

As concerning their riot and licentious behauiour, there was no want of that to be found in that kingdome, and that in the very bosome of the Church: by occasion whereof, it is said, Reuel. 18. 9. that the kings and nations of the earth, did not only commit whoredome, but also lined with her in licentious wantonneffe: *gentes omnes, breuibus & drowned in all manner of pleasures, as Paule speaketh of wanton Widowes 1. Tim. 5. 11. This loosenesse of life is both common, and commended among the very Bishops, and Priests, and other Prelates of the popish Clergy: the which also begā not of late to be espied, but such as liued about 400. yeeres ago, (as namely *Bernard*) beweped, and bewailed it often, and that in vehement manner, (as in his 5. booke *De consideratione*. and vpon the Canticles, Sermon 33.) the which*

place, because it expelleth, as it were in colours, the loose behauiours of the Romish priests, I haue thought good to exemplifie it word, for word. They beare out themselves (saith he) in an honorable port, with the goods of the Church, whereunto notwithstanding themselves bring no credit, or worship at all. Hence, cometh that whorish tricking, that Stage-like attire, that Prince-like pompe, which daily we see in them. Hence, proceedes the golde that they vse in their bridles, saddles, and spurres: in so much, as their spurres are more glittering then their Alters. Hence, came their stately tables, their varietie of dishes, and quaffing cups: hence issued their ionketing bankets, their dronkennes, and surfaits: hence, followed their Viols, Harpes, and Shawmes: hence, flowed their Cellers, and Pantries, so stuffed with wines, and viands of all sorts: hence gat they their Lee-pots, & painting boxes: and hence, had they their purses so well lined with coine: syc vpon it? such men they will needes be, and yet they are our great maisters in Israel, as Deanes, Archdeacons, Bishops, and Archbishops. These works of theirs are little inferiour vnto that filthines, which they commit in darkness. And lastly, he addeth these words, For, he is the very Antichrist. Let any that list, peruse the whole place, as also the said Fathers Epistle vnto *Eugenius*: and againe, let him reade the little booke of *Nicholas de Clemengis*, wherein, he complaineth of all the orders of the Papacie: And lastly, *Peter de Vineis*, in his Epistles: To conclude, let him reade, and obserue what *Platina* himselfe (who otherwise for the most part shewes himselfe the Popes claw-backe) writeth of these matters in many places, but especially what he reporteth of *Samosatenus* in the life of *Dionysius* the first, where he sheweth that neuer was there seene, or heard of more rechelesse, and lewde behauiour, then was found in the pontificall, and Romish minions. *Ierome* also in his Prologue, *De spiritu sancto*, confirmes this same, where he termeth Rome, *Babylon*, and that purple coloured whore, spoken of in the Revelation.

Therefore

Therefore to conclude, seeing this place of Paule is not to be understood of any one man, but of the whole bodie, and order of Apostates, which should succede, and last for many ages, boasting it selfe under the name of the Church: it may now easily be discerned, who be the men, and what corporation, or state that is, whereof Paule in this place fore-warned: and no man can doubt (except such as are wilfully blind) that the Papists are they.

Which Beast of those three, that are mentioned in the Revelation, doth point

vs our Antichrist.

The ninth Chapter.



As he which that it may yet more plainly appeare, let vs see which beast it is under whose shape or figure Antichrist is exprelled and shewed vnto vs in the Apocalypse. And first, it is manifest out of Daniell, that by the name of a beast, a certaine state, or condition of things is signified, Cap. 7. and 8. Now the Beasts that are mentioned in the Revelation, are in number three, (besides the Dragon himselfe, who is the Diuell (as the Angell there expoundeth it) the father and beggetter of those other three Beasts.) The first whereof is that which there is said, to come vp out of the bottomlesse pit, and is not otherwise described vnto vs by any expresse fourme or shape, Revel. 11. 7. & 17. 8. The second is that which cometh vp out of the Sea, and is there likened vnto many beasts, as vnto a Leopard, a Beare, and a Lyon: which also is there described to haue seauen heads, and ten hornes, euen as his graundfire the Dragon had, Cap. 13. 1. & 12. 3. The third is that, which is there said to be like vnto the second, but hauing two hornes like vnto the hornes of the Lambe, and this to rise out of the earth, Cap. 13. 11. And vnto this Beast in other

other places, is added, as a companion, a false Prophet, by whose helpe the Beast can worke many things, and is maintained in flourishing state; whose father also the Dragon is said to be, Cap. 16. 13. & 19. 20.

Concerning the first Beast mentioned in the 11. Chapter, it is all one with the third, as we may perceiue by the effects of them both. For by either of these Beasts, one, and the selfsame order and state of men is signified, which was hatched by the Dragon their Sire, and hatched and maintained by the same false Prophet. But, in the said 11. Chapter there is first briefly and in generall that set downe, which after in more perticular, & plentifull manner is described, where the beginning, the end, the cause, practise, and purpose thereof is displayed, that so we might take the deeper knowledge of it, Cap. 13. & 17. And it is all one, to rise out of the earth, and out of the bottomlesse pit: for the pit in the Scripture, is said to be vnder the earth: but yet he is said to rise out of the pit, and out of the earth, in diuers respects. For this Beast is said to rise out of the earth, in respect hereof, for that they that should sway, and rule this three and kingdome, should rise of the ruffians, and scoundrells of the people. Again, he is said to rise out of the pit, because those ruffians brew, & breathe out nothing else, but that, that is dogged, doggish-like, and diuellish, and flat opposite to God, and godlinesse. Therefore in regard of the base condition of those, by whom this gouernment is managed, this Beast and this kingdome is said to rise out of the earth, that is, of the vnicuersall ruffianly people. For, for the most part, such are the Cardinals of Rome, and such others as are receiued by into the Prelacie, and Primacie in the Kingdome of Popery. And in regard of their precepts, rules, and doctrine, the same Beast, and this order of men, is said to rise out of the pit, that is, out of Hell, for that it fauoureth, teacheth, followeth, and enuoyeth nothing but diuellishnes, that is (as the Spirit of God teacheth, Revel. 2. 24.) the deepenes of Satan, and out of doubt such is the doctrine of Popery. Therefore the first, & second Beast is all one, but yet this is the difference,

ference; that the description of the first being but rudely or confusedly at first set downe, is after distinctly handled and laid open, that so we might the more easily take knowledge of it. So it is also in Daniell, (with whome the Revelation is principally to be compared, both in respect of the order by them both observed, and of their stile or manner of writing,) where, after the Prophet had in vision scene the 4. Monarches, and so briefly set downe Cap. 7. those things which made for the comfort of the Church, and were to be observed in the two latter Monarches: afterwards he rippeth by the same matter againe, and handleth it more distinctly and severally, Cap. 10. 11. and as there, so here, there are two Chapters interlaced betwene the first generall propounding, and the last more particular handling of those matters. Wherefore seeing the first and the third Beast signifie all one thing: the question is only of the second, whether by it rather then by the third, Antichrist is purtrayed, of whome, Paule in this place speaketh. Truly, that I may speake my mind briefly in this behalfe, I thinke, that by this second Beast, mentioned Apoc. 13. 1. is signified evidently the Romane Empire, being Idolatrous, such as it was, while the Emperours had their residence in Rome, before they remoued their seate to Constantinople. For that Romane Empire, together with the succession of the Gouernours in the same, is purtrayed out, vnto vs under the tipe of seauen heads, and ten hornes. But these ten were after abridged, and brought vnto two: for afterwards there were but two hornes of the Romane Empire, that is, two Dynasties seates, or places of residence: whereof the first and most ancient was at Rome in Italye, the second and latter at *Byzantium*, otherwise called *Constantinople* in *Thracia*, whither Constantine the Great translated his mansion or abiding place: whereupon it came to passe, that both in generall Councils, and in the Decrees of Emperours, mention is of two *Romes*: one, the olde, which is the true Rome, built by Romulus: the other, the new, which is *Constantinople*, which also began to hold by the head, by vertue of the priuiledges & prerogative

of olde *Rome*. But betwene these two hornes of this one, and the same *Romane Empire*, this was the difference, which also is of vs diligently to be obserued, that so long as the horne (or seate) was in *Italie*, the *Romane Emperours* were Idolatours, and their Decrees and Constitutions blasphemous against God. But after time, the said Emperours began to be Christians, which began in Constantine the great, (for whereas some writers affirme of Phillip, whome Decius slew, that he embraced the Gospell, certaine it is, that he would be a Christian no otherwise but couertly, and not by publike profession) then I say first of all, and by and by vpon the necke of it, this same *Romane Empire* was translated from *Italie*, and old *Rome* into *Thrace*, and therein vnto *Constantinople*. For that this should so come to passe, the Spirit of God in the Apoc. had fore-shewed, as after we shall declare. But yet I graunt that Constantine had no regard vnto that Prophecie, when he remoued at first from *Rome*, to *Bizantium*, and there settled his Imperiall Pallace, but he respected only a more commodious gouernment of those matters and kingdomes of his that lay Eastward, which at that time were miserably disquieted by the *Parthians*, and *Persians*. For *Constantinople* did seeme to be so situated (whereas otherwise Constantine had once thought to haue settled else-where) as that it was as you would say the nauell or midst vnto the whole *Romane* iurisdiction, which as we knowe, spread it selfe farre and neere: and yet it could not possibly otherwise fall out, because that so the *Romane Empire* might become double-headed, and haue those two hornes which God before had reuereled. So the prouidence of God guided this whole enterprise of Constantine, and so fulfilled what him-selfe had decreed. And touching this deuising of the *Romane Empire* into these two heads and hornes, it is warranted out of the Reuel. 13. 11, and Zech. 4. 8. and this is the depp true interpretation of that Prophecie, where it is said, that the Beast had two hornes. And here let this be obserued, that heereafter I will coumpt & call that the first Beast, which in my former

mer deuision and exposition I made the second, and againe, I will tearme that the second, which before I called the third: for that head of the first Beast which appeared to be hurt and wounded deadly, was indeede one of the seauen before spoken of. But that those seauen were in the end reduced vnto two onely, it appeareth hereby, for that the second Beast, which before we called the third, and which conuayed vnto her selfe all the power that the former had, is sayd to haue only two hornes, Cap. 13. 11. And it may not seeme strange, that in this second Beast I interpret otherwise of the signification of hornes, then I did in the former. For there by hornes were specified the persons of Kings, as afterward shall appeare, because it is added, that those hornes had Diademes, or Crownes on the. But as for the hornes of the second Beast, they rather note a State, then any persons, because that these hornes are said to resemble the likenesse of the Lambe, so that they signifie an estate or qualitie of a Kingdome. To conclude, this interpretation is to be held as a principall ground, for the better vnderstanding of many places in the Revelation, wherein we shall a great deale more easily see, if we shall obserue this distinction or deuision of this Romane Empire into two imperiall heads. Let vs therefore fall in hand with the exposition of the place of the Revelation, Cap. 13. 1. 2. 3. the words whereof are these.

- 1 Then I sawe a Beast rising out of the Sea hauing seauen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemie.
- 2 And this Beast which I saw was like a Leopard and his feete like a Beares, and his mouth as the mouth of a Lion: and the Dragon gaue vnto him his power, and his throne, and great authoritie.
- 3 And I sawe one of his heads as it were wounded to death: but his deadly wound was healed: And all the world wondred and followed the Beast.

The ten Kings that are spoken of in this place, are to be counted

counted from that time wherein, and from that Emperour
vnder whom this prophetic was written. And that was *Domitian*, the sonne of *Vespasian*. In which account, notwithstanding, all they are not to be reckoned for Emperours and Kings, who succeeded in the Emppye. For, as for some of them, they were neuer appoynted, but refused both by the Senate and people of Rome. Some againe did scarce take a taste as it were of the pleasure and pompe of the Emppye they liued so short a time. Therefore they only are to bee reckoned in this Catalogue of ten Kings, who both entered with publike consent of all the orders, and continued in the gouernment the space of some yeres. And lastly, whereas any two of them did raigne together, there they both are to be accounted but for one King, and the Kingdome to bee ascribed vnto him that was first in place. Wherefore, these be they which seeme to me to be the ten Kings, and to be vnderstood by that phrase.

1 *Tiberius* the Emperour who ruled, by the consent of all the people, yeares 20.

2 *Elivs Adrianus*, liked, and loued of all, raigned 21.

3 *Antonius Boionius*, bozne at Nimmes in Fraunce surnamed *Pius*, 23.

4 *M. Antonius Philosophus*, together with his brother *L. Verus*, 18.

5 *Commodus*, the sonne of *Philosophus*, ruled alone. 13.

6 *Septimius Seuerus* After (for *Elivs Perinax* and *Didius Iulianus*, did scarcely or rather not at all enter vpon the Emppye, neither were they euer admitted as Emperours, either by the Senate or Soldiers: but) this *Seuerus* raigned, yeares 18.

7 *Maximilianus* *Antonius* for as for *Antonius Caracalla*, he was admitted vnto the gouernment by his father *Seuerus*, while he yet liued, so that he was but a copartner, and one that held out the course of his fathers Kingdome. And touching *Helioabulus*, he raigned but two yeeres, scarcely knowne in the meane time, either to the

Senat

Senate by to the provinces, Agrippa his government is
to be ascribed unto the peeres of this *Alexander*, who be-
gan his rule even in the daies of *Helioabalus*. And lastly
concerning *Macrinus*, who was the next, he was never
accepted by any of the orders, neither in the time of his
short aduancement did he euer see Rome, so that in re-
gard of his small continuance, he is not to be accounted
among the Emperours; but) this *Alexander* ruled,
yeares 13.

8 *Galiennus* (vnder whose time I comprehend the poore ad-
uancement of *Valerian*, who is unworthy once to be
named an Emperour, sith he endured a miserable bon-
dage vnder *Sapor* the King of the Persians: And as for
Julius Maximinus, and the *Gordians*, their Emppye was
neuer quiet, as also that of *Phillippes*, who was neuer ac-
counted of, or any whit feared among the provinces.
And lastly concerning *Decius* and *Valerius Gallus*, who in-
sued, they scarce had the Kingdome God-morow but)
Galiennus gouerned, 15.

9 *Aurelianus*, a man much made of by all men, a famous
and stout Emperour, although his gouernment lasted
not long, namely 5.

10 *Dioclesian*: (for touching *Talitus* and *Florinus* they ne-
uer sawe the Diadem, nor yet *Cornelius Probus*) but many
at that time layd holde on the Emperie: Insomuch as
none of these pettie-foggers may be counted Kings, in
the route of those ten before spoken of, but) *Dioclesian*
bare sway, yeares, 24.

And concerning all these, they were solemnely hid away, but
as for the others, they touched the Scepter and Scepter as it
were with the tip of their fingers; or only latched vpon it, but
they neuer could get the Crowne free to sit quietly on their
cappes. Now, as by the succession of ten Kings, this Beast
flourished in the Rebel. (cap. 17. 18.) it is sayd he should
be persecuted and sloughed by ten kings. And thus
many of the ten kings were spoken of.

Touching the seven-headed there attributed unto this Beast; that is, unto this olde and Idolatrous Romane Em-
pyre: some will haue them to be the seven men of Germany,
who succeeded in the Emperie: after that the Pope had di-
uerted the Emperie unto the Germans: but before that tran-
slation of the Emperie: while as yet it was Idolatrous and
remained at Rome, they were either the seauen dignities and
preminent offices of the State, (as first, the Consul-ship: se-
condly, the Pretour-ship: thirdly, the Captaine of the Guard:
fourthly, the chiefe Chamberlaine: fifthly, the Treasourour:
sixtly, the Senex: seauenthy, and the Senate:) or else they
were the seauen Provinces, whereby the Romane Emperie
was especially sustayned, whereof the first and principall was
Italic it selfe: second, all Fraunce as farre as the Rhene, and
the Mountaine Pyrenai: thirdly, all Spayne: fourthly, Ger-
manie, with Slaunonia: fifthly, Macedonia, wherunto Greece
and Thrace is annexed: sixthly, Egypt with all Africa: (al-
though I am not ignorant, that in it were diuers Provinces
and Lieutenauntries, as appeareth by the knowledge of the
Romish Iurisdiction: but herein, we are not to consider how
they ordered and disposed matters, for their securitie & quicke
dispatch of affaires, but what the places were from whence
their resources grew: and from whence they vsually fetched
their newe supplie of commodities) seauenthy, Syria, and Asia
the lesse: But as for that region & part of Syria which coasteth
along the River Euphrates, and was indeed vnder the Ro-
mane obeyance, it serued rather to waste their substance, and
consume their men, then to be an helpe and supporter of the
Romane Emperie, in regard of the continuall warres that
they had with the Arabians and Persians: and therefore this
Consul is not to be accounted among those seauen Provinces:
before spoken of.

Now, as touching these seven heads of the first Beast,
that of Italic was the chiefe: And as for this, it was first on
perpetuall and sent from the Emperie: and so wounded by the
Gothes, that it might easily haue beene quite
destroyed.

washt and defaced for ever, had not Antichrist afterwards rent
ued and rejoyzed it agayne: but that by an other deuile and
practise, namely by the pretence and shewe of godlinesse and
Christian religion. Therefore the Beast in this place spoken
of, is the very Monarche and Emperre of Rome: which, as it
is here, so also is it in Daniell (cap. 7. 3.) sayd to arise out
of the Sea. Furthermore, whereas this sayd Emperre, as
there in Daniell termed by the name of Beast, whereof in
that place there is no fourme or fashion set downe: (for this
being there the fourth, should exceede the thre former, which
Daniell sawe, in fiercenes and sauadge crueltie) so also in this
place (of the Reuel.) is the so monstrously set out, as nothing
can seeme more awfull, cruell, & horrible. For he is described

1. The feete of a Beare.
to haue 2. The mouth of a Lion.

3. And in al her other lineaments, like to a Leopard
Well, we haue heard the one head of this Beastiall Em-
perre, to haue been soze wounded, namely, that which was in
Italie: For all the Romane Emperiall dignitie, which was
contained within the border of Italic, was for a while by the
Gothes turned topsie-turvie: but not long after it was there
agayne rentured by the industrie of an other Beast, that is, the
Pope and Romane Antichrist: as after in this treatise shall
more fullie appeare.

Therefore, to drawe to an end, by the third Beast, Anti-
christ is prefigured; which did put life into that other mon-
strous Beast, so soze wounded in the head, that is, framed,
sojmed, and set on foote the Image of that old Idolatrous
Romane Emperre, such as it was while it kept at Rome. For
this head and hoine of the Emperre, which I say was Idolat-
rous: when once the Emperours themselves began to im-
brace the Gospell, and to plant themselves at Constanti-
nople, it was wounded euen to the death, and in all likelihood
dispatched for ever. Yea, euen such poze fragments as se-
med to remaine of it, did Odoacer Aernulus afterwards quite
deface: (Reuel. 17. 16.) and so the Gothes possessed the
same long after, namely, through-out the lineall descent of
ten

Touching the seauen heades there attributed vnto this Beast; that is, vnto this olde and impolitic Romane Emperre: some will haue them to be the seauen men of Germany, who succeeded in the Emperre; after that the Pope had di-
 uerted the Emperre vnto the Germanes: but before that trans-
 lation of the Emperre; while as yet it was impolitic and
 remained at Rome, they were either the seauen dignities and
 preminent offices of the Citie, (as first, the Consul-shipp: se-
 condly, the Pretour-shipp: thirdly, the Captaine of the Guard:
 fourthly, the chiefe Chamberlaine: fifthly, the Treasourour:
 sixthly, the Senate: seauenthly, and the Senate;) or else they
 were the seauen Provinces, whereby the Romane Emperre
 was especially sustayned, whereof the first and principall was
 Italie it selfe: second, all Fraunce as farre as the Rhene, and
 the Mountaine Pyrenai: thirdly, all Spayne: fourthly, Ger-
 manie, with Slaunonia: fifthly, Macedonia, wherunto Greece
 and Thrace is annexed sixthly, Egypt with all Affrica: (al-
 though I am not ignorant, that in it were diuers Provinces
 and Lieutenantries, as appeareth by the knowledge of the
 Romish Iurisdictione herein, we are not to consider how
 they ordered and disposed matters, for their securitie & quicke
 dispatch of affayres, but what the places were from whence
 their reuenues grew, and from whence they usually fetched
 their newe supplie of souldiers) seauenthly, Syria, and Asia
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 before spoken of.

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 that of Italie was the chiefe: And as for this, it was first ou-
 perunne and rent from the Emperre, and so manured by the
 Gothes, that it might easily haue beene manured quite
 vnto this day.

washt and defaced for ever, had not Antichrist afterward re-
newed and restored it againe: but that by an other deuile and
practise, namely by the pretence and shewe of godlinesse and
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emed to remaine of it, did Odoacer Herulus afterwards quite
deface: (Revel. 17. 16.) and so the Gothes possessed the
same long after, namely, through-out the lineall descent of
ten

ten Kings, orderly succeeding each other, while in the meane time the princely Pallace, & Emperiall ſeate, Rome it ſelfe, lay flat in the duſt. And in truth we ſhall find the agreement great in all points, if this third Beaſt which repreſenteth Antichriſt, & that other which repreſenteth the Romane Empire, ſhall be reſembled & compared together: the which, ſeing it maketh much for the better clearing of this point, I wil briefly touch their mutuall reſemblances in manner as followeth.

The third Beaſt } 1 The hornes of the Lambe,
is ſayde to haue } 2 But yet to ſpeake like the Dragon.

So Antichriſt, that is, the whole rabblement of ſauelings, & principally the Chieftaine of the order

Secondly, touching the labour and praſſe of the both they iunpe together: for the third Beaſt

And ſhall

And ſhall

Even ſo Antichriſt, & the Pope of Rome

And ſhall

1 Pretendeth a miſd diſpoſition, and the doctrine of Chriſt.

2 But in very truth he ſpeaketh like the Diuell, impious & blaſphemous things againſt God.

1 Blowes life into the dead carcaſſe of the wounded Beaſt, which otherwiſe had periſhed for euer.

2 Proclaimeth & procureth that all men ſhould beare ſome mark of that former Beaſt, either the name, or number of her: that is, ſhould publiſhly take vpon the one profeſſion or other of her orders.

1 Raiſed from death to life, & reſtozed to the world the dead image of the Romane Empire ſo far forth as it was Idolatrous, and ſeated at Rome.

2 Carefully provideth that euery man make publiſhly ſhew (by one mark, office, dignity or other) of Idolatry which by the preaching of the Goſpell was (to a mans thinking) quite ouerthrowne.

But

But the Beast is said to do this, by the power and working of the Dragon, and by the helpe and ministerie of a notable false Prophet. Whyp, this also fitteyth very rightly with the papisticall Hierarchie; for that false Prophet is the Pope, and the Dragon, the Diuell himselfe. So, the Romish, and papisticall dominion, is heald vp, and bringeth things to passe by the power of Sathan (which is giuen him from God) as the euent hath proued. It worketh also by the meanes and industrie of that great false Prophet, which is the Pope, and such as he consecrateth, and impropeth about the broaching and maintenaunce of his Apostaticall doctrine; as, namely, Bishops, Ponks, Kings; and others his iudges, and bond-slaves.

These all, euerie one, as much as lyeth in his power, in-deavour and helpe forward that worke, which the third Beast in the Revelation hath in hand, namely, to put life againe into the Image of that Beast which had his deathlie wounde; and to restore vnto it the power and authoritie which it had before, while they labour with all their possible care and diligence, that all men should take vpon them some ensigne or token of the profession and worship of the former Idolatrous Beast. And in verie truth, the Romane Emperours them-selues, who were Idolatours, were neuer so earnest and sharpe set in enforcing men to Idol-latrie, as these men haue done, and that in seuerer manner, and sadadge kinde of crueltie.

Lastly, the verie phrase or manner of writing in the Revelation, is wondrous like to that in Daniell, Cap. 3. which seemeth of purpose to be affected by the Spirit of God, least perhaps we should thinke that in both places, one, and the selfe-same thing were not meant.

G. How

*How and in what manner Antichrist is said
to fashion anew, and to reuue and set on foote
the Image of the former Wounded Beast, that is,
the Romane Empire seated in Italie,
and setled in Idolatrie.*

The tenth Chapter.

BUt the very word Image, doth evidently lay open vnto vs, both the thing it-selfe, and the intent and meaning of the Spirit of God, the which therefore is the more aduisedly to be considered of all, and expounded by me. Why: may some say, did euer the Pope cause men to worship any of the Romane Emperours, specially any of those that were Idolatours? Whereunto I aunswere, that by the name of Image, (which by him is quickned) not the persons of the Emperours are signified that made their abode at *Rome*: but rather by that name was meant and specified the State & soueraine of the Romane Empire (I meane, the Itallish, and Idolatrous Empire) the which being stark dead, the Pope hath againe raised and made whole in euery point. For euen at this houre the kingdome of Poperie doth as liuely represent the old state of Idolatrie, as if it were spit out of the mouth of it; the which euery man may easily perceive by the comparing of them both together, and by the seuerall instances which hereafter insue.

The state and condition of the Romane Empire, as well as of all other Kingdomes, relecth vpon two speciall and principall grounds, whereof, the one respecteth Religion, and the seruice of God, the other outward and humane pollicie, that is, the well ordering & guiding of the common wealth it-selfe.

Touching Religion, and the seruice of God, I pray ye what a manner of thing was it in the Romaine Empire being Itallian and Idolatrous, that is, so long as *Rome* was the mansion place where the Emperours kept: it was wholly Idolatrous, and more woud and furious in infinite superstitions, then

then any Nation of the world beside, (whatsoever *Dionysius Halicarnassensis*, an Heathen, in his second Booke of Antiquities, doth thinke and give out to the contrary.) And even so in the Papacie, there was, and is, (as after shall appeare) as grosse and outrageous Idolatry, as ever was heard of. In both of them there were used Processions, purging by Sacrifices, Holy-water, Prayers, and Sacrifices for sinners departed, and Candles set up in the worship of the dead.

Concerning the government or pollicie of the Idolatrous Romane Empire, it consisted both of matters essentially, and accidentarie. I call such essentially, as without which, a commonwealth can not stand, such as these three are.

1. The kinde of government is itselfe, as namely, a Kingdome, or an Aristocracie.
2. The Magistrates, who should mainteine the same.
3. The Lawes, that keepe and preserve the publike quiet.

Accidentall, I term those, on the which, the safety, and prosperitie of the whole publike doth not depend, as the uniformitie of one language, the situate of the house, the place, where the Princes Pallace is situate.

Now the Romane kinde of government or pollicie, at such time as John wrote his Revelation, was, in forme, Aristocratically, in respect of the authority of the officers, but in very deed it was a detestable tyrannie, and savage kind of Romaneisme, by means of the absolute power and might, which our only Prince and Emperour had over all.

And even so in the Antichristian and Popish Church, the forme of government seemes to be Aristocratically, as, measured by the shuife and direction of the Deale, but in plain truth, it is a plaine tyrannie. For there is but one that hath a maine and deadly hande in all matters, namely, the Bishop of Rome, who hath so meddle in every matter, and at whose becke all men must bowe, like slaves and servants. Whereupon it is that I gather and conclude, that in respect both of Church matters, and also of such as concern the commonwealth, Antichristianity, and the Church under the Pope

of that Beast that was so deadly wounded, that is, of the Ro-
 mane and Italian Empire, which was so sorely defaced, and
 brought to confusion. Now let vs go on, and consider of the
 Magistrates of that Empire being yet Italian & Idolatrous.
 The Magistrates at Rome were of two sorts: Supreme,
 and Inferiour. The supreme Magistrate was, the Empe-
 rour. And he, contrarie to the received custome of all other
 Nations, took upon him to be both a King and a Priest. For
 in all other places, almost, these two offices are seuered, and
 administered by diuers: As indeed the office of a Priest, and of
 King are distinct, and diuers. But, the Romane Emperour
 not content with these two dignities, which are the highest
 vnder the coope of heauen, took vpon him yet a third, & became
 also a Tribune of the people, and that not unskillfully, but stan-
 ding and perpetually. Inasmuch as this one high Romane
 Magistrate (so long as the Emperour was Idolatrous
 and kept himselfe in leaues) held in his hand at once, these three,
 the greatest and mightiest prerogatiues in maner, the whole
 range of kingdomes in power, and all the high Priesthood and
 chiefe stroake in matters of religion; and the prerogative po-
 wer of a Tribune, whereby he might at his pleasure nippe in
 the head, all decrees whatsoeuer the other Magistrates were
 disposed to haue established. To continue, he so handled the
 matter, as that he might be counted to continue in himselfe
 a house of Deities to bee Sacred, not to bee touched, most
 holie, not to be reproued or compromised, vnsutable;
 And the Pope of Rome, being the highest in that State,
 made as he would to usurpe and incroach vpon these three So-
 ueraignities, namely, the super-eminent power and rule ouer
 all (so he thought) in so his suppositiue abole all Purifica-
 tions, himselfe holding power as in the highest Priest-
 hood; as arrogating to himselfe likewise to establish what he
 list in Religion. And lastly, the Statelike Tribune ship, whereby
 he like wise became sacred, free from all law, without touch
 of Death, exempt from all other discipline, & lastly, one that sets
 in foot against the decrees and proceedings of other Bishops.

Touching

Touching the inferiour Magistrates of Rome, they were, the Senate, or bench of Aldermen, the Lieutenants of Provinces, and such others, who had not in their power any Sovereign authoritie of the Emperre, but only such Jurisdiction, as by way of commission was given vnto them from the high Magistrate, the Emperour. And euen so in the kingdome of Poperie, the Cardinales stood in stead of a Senate, or bench of Aldermen, for Church matters: For they, and only they, forsooth, are sayd to make a Romane Consistorie. Then the Archbishops and Bishops, were as it were Lieutenants of severall Provinces: and lastly, such other like hauing delectorie power from the Pope: but no supreme authoritie in themselves, but seeth it from him whom alone they make the fountaine or well-spring, in whom they say all Ecclesiasticall power doth consist, wherby from him floweth and is deuised vnto others: And as for those others, they do receiue it from him, as riuers from the head, in whom all fulnes doth consist. Lastly, who is so ignorant that seeth not that the distinct offices of Bishops, and Metropolitans, touching both their places of residence, and liberties of function, were deuised in way of imitation of that Romane Emperre, in so much as the Metropolitans See, must needs be there where sometimes the Lieutenants of the whole Provinces made their abode. For thus much *Augustinus* himselfe, a Pope of Rome, witnesseth in his second Epistle: as also all those Canons do the like, which are extant *against* 3. in the Popes Decrees. So it falleth out likewise in this respect, that Antichrist and that Romane route, hath set by agayne the whole Image, and resemblance of that Italian and Idolatrous Emperre.

Let vs call to remembrance wherein I sayd the three essentiall popes of politick verities consist. The Romane Lawes what kinde of ones they were vnder the Emperours, for the deficietion of priuate controuersies, appeareth out of the Pandects, compiled by *Tribonian*, as also out of the Code of *Justinian*, *Theodosius*, and those books that are intituled *Basilianus*. In like sort the papistical lawes, such as were decreed

for the taking by and ending of matters in debate, were called *Decretall Epistles* (in resemblance of the Emperiall re-scrip-
 tures) being indeed nothing else, but an imitation, repetition, & poore fourbishing of the very Romane lawes, practised
 vnder the olde Idolatrous Emperours: which will appeare
 euident, to as many as shall reade them, and euen their owne
 Canonistes acknowledge no lesse: for I will not further in-
 large this matter, by heaping by further proofes in this be-
 halfe. Thus much therefore touching the essentiall poynts of
 the Romane pollicie, the which in enery respect doth very
 truly fit and agree, with the regiment and administration
 practised in the kingdome of Antichrist and Poperie.

Now let vs take view of those parts which I termed ac-
 cidentall: for euen those also are requiued and set on foote by the
 Papacie. And those accidentarie poynts are especially three,
 as is befoze specified: whereof the first is the Latin tongue.

Touching which language, the Romane Emperours cau-
 sed it by decree to preuaile and beare rule in all matters iudi-
 cialie: insomuch as all sentences definitive in causes iudiciall
 (euen among such people and nations (so farre as the Ro-
 mish iurisdiction stretched) as were utterly ignozant in that
 tongue) should be deliuered & giuen out in the Latin tongue:
 (as is to be seene in the *Lexator, de de re iudicat.*) So likewise
 in the Papall and Antichristian government, this
 tongue only plaies *Rex* among them, although notwithstanding
 the Greeke and Hebrew, are farre to be preferred befoze
 it, both in respect of worthinesse, and for the commendation
 of antiquitie.

The second accidentall poynt, is, the attire of the bodie.
 And as for the attire used at Rome, it was in olde times of
 two sorts, either common and usually known, or else proper to
 certaine personages: as Emperours, Magistrates, and such
 like. The common and publicke attire used of all was a *Capote*
 and a *Cap (or Hat)* whereupon *Rex* was written thus. The Ro-
 mane rulers of the world were clad in *Corro*, whereas
 the

the Grecians did vse a short Cloake for the attire of their bodies, and Cockt shooes for their feete. So in the Papacie, a Gowne is their garment, and a Cap the attire of the head, and that as it were a peculiar and proper ornament for their Priests. But in the Law of God the Leuites were enioined to weare Hats. Exod. 28. 40. So then, nothing is moze common in Popery, then a Gowne, or moze comely and trimme in their opinions. To conclude, they made account of a Gowne, to be an habite meete only for Worshipfull personages: but as for a Cloake, they counted it vnseemely, base, and a kind of discredit to weare it: euen as (on the other side) it was sometime highly accounted of among the Pharisees, as our Sauour doth signifie Mark. 12. 38. The officers of Rome, being at any time sent with commission into any Province, went attired with a kinde of Coate-armour: * which was a garment like vnto a souldiers or trauailers Cloake, short, and richly beawtified: by which ensigne, as it were of honour, Magistrates were discerned from those that were in their retinue, or that serued in the Campe. Euen so vnto Metropolitans, and Arch-bishops, in the pride of Popery, was allotted by lawe a roabe (like vnto a Coape) see *Titul. de vsu pallij in Decretalibus*, because they forsooth resemble the Lieutenants of seuerall Provinces, who, as they had vnder the many Shires, & inferiour officers, so the Archbishops had vnder the many Diocesses, & Bishops, whome they call their Suffraganes. Lastly, other Magistrates of the said Romane Idolatrous Empire, as namely, the Senatours ware as an ensigne of honour, a garment called *Latui Clauus*, which was a roabe powdered with purple studds: but as for the vesture called *Dalmatica*, none but the Emperour might weare that. So in the Popish prelacie, such as beare office in the Church, & are moze venerable persons then y rest, haue their Stoules, which is a garment as like vnto the Senatours *Latui Clauus* as may be: but their *Dalmatica* (as they also tearme it) no Clarke of the Church must be so bold as weare it, not the Deacons; no no: the Bishops themselves, without a speciall

* Or an Here-
haughts attire.

dispen-

dispensation from the Bishop of Rome their great Emperour, no more then any might weare Purpure, the Emperours royall roabe, or the *Dalmatica*, saue only such, as to whome the Emperour vouchsafed so much by expresse graunt, (as appeareth *Cun. communis Dist. 23.*)

There remaineth to speake of the place where the Emperours Court, and Metropolitanes Chaire were planted. That of the Emperours was in *Italie*, and euen in *Rome* it selfe, as beeing then lawfull for the Emperours, (while they remained Idolatrous) to keepe the Emperiall Court else-where, then in *Rome*. So also in the Papacie, the Sea and Metropolitane Chaire of that Kingdome is in *Italie*, and euen *Rome* is the appointed place for it, neither is there any Citie in the world besides, which may iustly be reputed the right seate for Antichrist, or meete Sea for the Bish. of *Rome*.

Which things being so, as namely, sith we see so many points of agreement and resemblance betweene the Romane Idolatrous Empire long since defaced, and this kingdome of Poperie newly erected: who may once make doubt that Antichrist is he, who unhappely reuiued and restored the Image of the fifth Beast so deadly wounded, that is, of the Romane Empire, which was Italian and Idolatrous: And who can iustly deny that the Papistricall seate is the very right counterfait & picture of that wounded Beast. And thus much of that Beast which in the Reuel. representeth Antichrist vnto vs.

VVhy Antichrist is tearmed 'Αντίχριστος, that is,
(aduersary to Christ) and not 'Αντίθεος, (aduersary
to God.) *Where also comparisen is made (in some points)*
betweene the doctrine of Christ or the Gospell,
and the positions of Popery.

The eleventh Chapter.

Et let vs come to consider of other names of his, he is called Antichrist, 1. Iohn. 4. 3. by the which word his condition and qualitie, that is to say, his doctrine,

ctrine, is briefly set out vnto vs. The force of which word, Paule expresseth, when he saith, he shall become an aduersarie vnto Christ, and God him-selfe: arrogating to him-selfe their power and maiestie, in so much, as nothing ought to seeme moze vile, horrible, and detestable, then this Monster, that so all the faithfull, and children of God, might frō their verie hearts, hate, abhorre, and detest him, as in the Reuelation they are warned to do, Cap. 18. 4. Go out of her my people, &c. And Cap. 14. 9. If any man worship the Beast and his Image, he shall drinke of the wine of the wrath of God. Math. 24. 26. If they shall say vnto you, behold he is in the desert, goe not forth, &c. Therefore it was requisite, euen in this respect, that Antichrist befoze his coming, should be set out in his proper colours. Againē it was profitable in regard heereof, least we should take offence to see such extreame impietie, and should thinke that God had cast off all care, both of the Church, and of his glozy: but that euen in the midst of all this villanie, we still continue sound and true Christians. And where-as Paule saith, that Antichrist, or that man of sinne, the ring-leader of that disordered route, should shew him-selfe *Ἀντιμέσω*, an opposite and aduersarie to Christ: he therein alludeth vnto the word *Ἀντίχριστος*, which is as much to saye, as Aduersarie to Christ, opposing him-selfe not only against one article of the Christian faith, or against one part only of the Gospell, but against all godlinesse: and therefore Paule spake moze effectually, and expresse a greater contrarietie, in tearming him *Ἀντιμέσω* opponent, then if he had called him only *ἐχθρός*, an enemy: for he is thwart and oppositē vnto Christ *ἁπλῶς*, simply, in euery respect, and not *κατὰ τιν*, in some one point or other. Truth it is, that all Heretikes are called Antichrists, especially such, as denie the person and office of our Saviour, 1. Iohn. 2. 18. & 4. 2. but that is only in some peticular respect, but this most wicked Antichrist hath gathered together the dreggs and poison of all Heresies, & powred them abroad, to the great blasphemie of Christ. And heereby (by the way)

p.

the

the censure of *Austin* is confirmed: where-in, speaking against some that were ignorant in the Greeke tongue, he teacheth this, that, Antichrist is not so called, for that he should come before Christ, (whereupon they harped by mis-understanding the word,) but for that he should proue contrarie to Christ and his word: whereupon he is called *Αντίχριστος*, Antichrist: as if we should say, ἀντίθελος τῷ χριστῷ, opposite to Christ, the word being Greeke, not Latine.

But it may seeme strange, that seeing he should become an aduersarie vnto the whole bodie of the Scriptures, he was not rather tearmed ἀντίθεος, aduersarie to God, or some such like name, then ἀντίχριστος opposite to Christ. But the reason may bee this, that seeing Christ appeared in the latter age of the world, and that his doctrine, (whereunto he chiefly opposeth himself) was made manifest, and was received in this last time: It was meete, that he that should oppose himselfe in the sayd latter age and time, vnto Christ and his doctrine, should rather bee called and described vnto vs under the name of ἀντίχριστος (Christes foe) then of ἀντίθεος (Gods foe) or ἀντιβαγγέλιον (Gospels foe) or by any other name or title. But certayne it is, that this obseruation agreeth fitly with that of the Reuel. cap. 16. 13. & 19. 20. where the chiefe instrument of this Apostacie is called by a kinde of prerogative The false Prophet: as if he, among all the false Prophets that ever were, should be the most dangerous and detestable. And againe, the Beast it selfe, under whose figure and shape, the condition and manner of this defection, is by the Spirit of God reueiled vnto vs; is sayd to bee full of names of blasphemie, whoredome, and uncleannes, Reuel 17. 3. 4. the which in mine opinion, no man may iustly make doubt, but that it is to be referred vnto the name and doctrine of Antichrist.

Therefore this place seemeth to require this at mine hands, that for the better understanding of this point, and the plainer prooue of mine assertion: I should speake of, and handle the doctrine of Antichrist, and compare it by itselfe with the doctrine
of

of the Gospell. And in this poynt we shall the better proceede if we shall beare in minde these two things.

The first is, that this Antichrist, of whom I sprake, is such a fellowe as assaulteth and ouerthroweth, not only one poynt of Christian doctrine (as many Heretikes in time past did, as namely, *Simon, Valentinus, Marcion, Nicholaus, Cerdo, Manes Sabellius, Arius*, and such like:) but undermineth, corrupteth, and destroyeth the whole frame of Christes doctrine and Gospell: which practise of his is bewrayed vnto vs euén in his very name or title, as being indefinitely, or without limitation, tearmed in euery place where this matter is handled, *ἄντιχρίστος*, the opponent or opposite person. Other Heretikes are limited within the compasse of one or two errors of theirs, as if any denie that Christ is come in the flesh, he is an Antichrist: but a *Simonian* Heretike, *Hymeneus*, and *Philistus* were in the daies of Paule, accompted Heretikes: but that was in some one certaine respect, as namely, because they impugned the poynt of the resurrection of the flesh: These wicked men although they then beleued and taught, yet Paule is plaine that this Antichrist, of whom here we haue spoken, was not yet come. Whereby it is euidēt, that this man is an odde fellowe, differing from the other simple Heretikes, as being a more foule blasphemour then the whole packe of them all.

The second is, (which here I do but propound and barely affirme, purposing afterward to make it plaine by substantiall proofes) that this saying of Paule concerning the opposition, or contrarietie of the doctrine of Antichrist to the Gospell of Christ, neither can or may be vnderstood or taken for the sect and religion of *Mahomet*. For although it be so, that the same also bee dissenting and repugnant to the doctrine of Christ, yet neither doth *Mahomet* himselfe sit in the temple of God, neither do they that professe to bee of his sect, acknowledge themselves to be Christians, or Pastours, or Bishops of the Christian Church. (the which both Antichrist himselfe and his adherents do) but do openly, and professedly in boasting

~~maner~~ ~~gaine~~ ~~is~~ ~~out~~, that they abandon both the name and companie of Christians.

Now let vs come to consider of some perticular poynts of the Popists doctrine (who notwithstanding will needes be accounted the only Christians and Catholikes of the world) and see how truely the Spirit of God hath called it a doctrine opposite and contrarie to Christ and his word. For herein the auncient writers agree with vs, in referring this speech of Paule vnto the Popish Synagogue, that is, to that Church, which boasteth it selfe: but falsely, under the glorious title of the true Church of Christ. Bernard vpon the Canticles, Hom. 33. They are the ministers of Christ (sayth he) but they serue Antichrist. *Hilarie* agaynst *Anaxentius*: Vnder the colour of preaching the Gospell, he shall be contrarie to Christ, in such sort as the Lord Iesus shall bee renounced, euen while men thinke he is preached. Lastly, *Chrysostome* vpon Math. Hom. 49. That wee may bee able (sayth he) to discerne the doctrine of Antichrist fro that, that is true and syncere: wee are willed to make our repayre to the holie Scriptures: for (sayth he) if wee respect outward names, titles, and professions, wee shall see that they professe themselues to be Christians. And after that he addeth: Yea, they will outwardly pretend greater chastitie, and mortifying of the flesh, then shall appeare to be among the true Christians. The which we see and acknowledge to iumpe very fiesly with the profession of Poperie, and to paint the same out vnto vs in her proper colours.

Well, let vs see the iarre and squaring that is betweene the doctrine of the Gospell, and that of Antichrist. And that is to bee found especially in these thre poynts. The first, touching God and his essence. The second, concerning the matter of saluation and the meanes thereof. The third, the worship of God both inward and outward, namely, of Ceremonies.

Concerning the Lord God: the sacred Scriptures teach vs principally, and in generall these thre heads. The first, that

that he is God only Mark. 12. 29. Deut. 6. 4. The second, that he is of an heavenly nature, not consisting of any earthly bregges or humane corruption A&. 7. 48. Isai. 66. 1. The third, that he is the King of all things, especially the Lord and only master of our soules and consciences. 1. Pet. 4. 19. & 1. Pet. 2. 25. Whereupon these three conclusions will necessarily followe. First, that the true God cannot but hate a multitude of Gods, or if any one bee ioyned to him as a fellowe. Secondly, that he cannot abide to be represented by Idolls. And lastly, that he cannot admit of any other, to prescribe lawes for the binding of mens consciences.

Touching mans saluation and the causes thereof, the Scripture teacheth vs these two principall things. First, that the same is absolute and perfect, perfourmed by the onely deatly and sacrifice (once offered vpon the Crosse) of our Sauiour Christ very God and man. Heb. 9. 20. Secondly, that it proceedeth freely from Gods gracious goodnes towards vs. Rom. 3. & 4.

Lastly, concerning religion and the worship of God, the Scripture teacheth vs this in generall. First, that it is to bee dratwne only out of the word of God: not taken from the traditions and precepts of men. Math. 15. 9. Deut. 12. 8. Agayne, touching the outward actions of the Church, which are solemne signes and seales of our saluation, called Sacraments: we are taught out of the same word of God, that God only is the authoz of them. 1. Cor. 11. 23. And touching outward Ceremonies, which are also a part of Gods outward worship: the same word of God would haue but few of them, such as were profitable, and tended to edification, to bee admitted. Wherein also, no part or iot of our righteousness consisteth, neither is the conscience of a man burdened with the: but only they are to bee obserued for the decent order of the publike assemblie, that so an outward vniformitie and comeliness might be kept among Christians, as Paule writeth. 1. Cor. 10. & 11. And in his Epistle to the Galat, and the Epistle to the Hebr. cap. 8, & 9. & 10.

But as for the doctrine of Poperie, what article shall we finde there, agreeing hereunto? For as concerning that of one God: their Diuinitie hath cleane rased out that poynt: for they haue chopped and chaunged the *Paistie* of the highest, and haue conuicghed the same as it were by peere-meale vnto a number of newe vp-starts and pettye-Gods of their owne. For looke how many *Saints* they haue canonized, so many Gods haue they coyned and fopsted in, to become Lords of the earth and disposers of mightie matters. Insomuch as one hath the ruling of the raine committed vnto him: an other the disposing of faire weather: the third is made maister of diseases: and an other the restorer of health. And touching the heavenly essence and diuine nature of God: first, they made *GOD* himselte an earthly lumpye, when they teach that the Pope is an earthly God, and when they will needes beare vs in hand that their *Waifer-cake*, or crust of bread made of *Hyanne*, is a very true God. Secondly, they haue set vp a number of *Idolles*, which they worship, and appoynt men to worship God by, and through them: and in this poynt they shewed their wonderfull excessive outrage. For, neuer among any Nations, no not among the Grecians (from whom they say this *Idolatrie* first proceeded) was there the like furious madnes shewed in *Idol-worship*, as was, and is to be found among the *Idolists*. For they erect still new *Idolles*, and yet retaine their olde: they bying in foraigners, and withal worship their home-Gods: vnkowne and knowne Gods, they worship all alike: to be byiete, they like mad men, haue brought in amongst vs the perfect state of *Paganisme*.

* εἰδωλο-
μανα

And as touching our eternall saluation and the causes thereof: they, as though the worke thereof were not fully finished and perfected by the only sacrifice of our Saviour, do daylie celebrate and thrust vpon vs the sacrifice of the *Mass* for the remission of sinnes. In somuch as that detestable and horrible toy of the *Popish Mass*, hath cleane defaced and defeated the true and only means of our saluation: In such sort as men now a daies rest not them-selues vpon the onlie
death

death and blood-shed of Christ Iesus. (As for that abominable Masse of theirs, some writers take it to bee the same which Daniell calleth Mahuzim. Cap. 11. 38. but herein they are deceived. For Mahuzim in Daniell is taken in a good sence, namely, for the defended Tower of Sion, and for all that coast of Iewrie, through which there was no passage: by which title the true God in that place is set out.) But further they will not graunt that this our saluation proceedeth freely from the meere grace & fauour of God, but will needes haue it as due to our desarts; and that it can be compassed and obtained by the power of free-will & vertue of mens workes.

Lastly, concerning the Sacraments, the outward worship of God and Ceremonies: the wisest sort of the Papists themselves (that I seeke no further nor spend many words in this matter) do both see & acknowledge how therein their Church hath been instructed, otherwise then the word of God will warrant. And herein it shaltee not though the Papistes giue glorious titles to their gew-gawes, calling them deepe and profound Mysteries. It is profound stufte indeede, but it is the deepe subtilties of Sathan, as the spirit of God speaketh. Reuel. 2. 24. For the spirit of God hath fore-tolde that these topes should be termed Mysteries. The Beast shal haue and beare in her forehead a name written, *A Myserie*. Reuel. 17. 5. whereby she craftely couereth and closely broacheth her blasphemies agaynst God. For by this godly shewe and blaze of Myserie, Secrets, &c, she puts vpon her vile superstitions, a iollie countenance of spiceritie and godlinesse. To conclude, whereas it is expressely written Reuel. 17. 5. that in the forehead of the Beast should bee written the name of A Myserie: Experience hath proued it true. For in olde time the Bishop of Rome had written in the plate of his Bonnet, this worde, *A Myserie*, euen as long ago it was appoynted that the high Priest should haue written in the fillet of his Mypter, Holinesse to the Lord. And further, euen in that their Bishops ware foycked wth double-horned Mypters: they tell vs them-selues, that it is done in way of a myserie. And finally,

* A round attire of the head.

finally, euery one of those Beasts do carrie in their foze-heads that myserie, whereof Iohn speaketh.

But yet obiection is made hèreunto, that the Pope and all Papists do professe the name of Christ. I answere, that euery thereby it doth much moze appeare that they are the very Antichrists of whome we hère intreate. For so much the moze deadly foes they are vnto Christ, in that they take vpon them his name and doctrine, and yet quite and cleane ouerthrowe the same: euery as close thèues, and secret foes are ten times moze pernicious, then outward and knowne enemies.

*Why Antichrist is called indefinitely (or without limitation) a false Prophet, and
(Papa) a Pope.*

The twelfth Chapter.

* ἀντινομία
σις.

* Such as children play
withall.

Furthermoze, this Antichrist is called also by his proper-
tie, in way of p̄eminence * The false Prophet, mean-
ing the worst that euer was, Reuel. 20. 10. For this is
he that is said to be the Beasts and Dragons inseparable
companion, and chiefe companion. Moreover, he is also called
(Papa) a Pope, that is, a reuerent Father. Touching which
word, many haue made search what it signifyeth, and from
whence it should be deriued. Some thinke that it is com-
pounded of these two sillables pa, pa, which among auncient
Latiners are bysely set downe for these two words Pater pa-
tris, which stile, was wont to be giuen to the Romaine Em-
perours. Others will haue it to come of Pupa, which signifie
little Puppets *. And some againe are of opinion, that it rose
of the word Pater, being wantonly pronounced as children
use to do. These diuers deriuations of guesles, Iohn Cora-
sius, a verie learned Lawyer, maketh mention of. And yet
none of all these (by his leaue) doth sufficiently satisfie or
content me. It is moze likely therfoze (in mine opinion) that this
word

word *Papa*, cometh from the *Sicilian* tongue, which therein
signifieth dignitie and great honour, as *Suidas* obserueth, say-
ing, πατὴρ γέγεται πατὴρ Συρακυσίους ὁ πατὴρ, πάπας, καὶ
κατὰ ἀναδιπλασίονα τὸ π, πάππας. A Father is called a-
mong the *Syracusians* *Papas*, and by doubling the letter, *P.*
Pappas. And *Homer* useth the very same word, *Odyss.* 6. lib.
whereupon, the auncient *Writer* *Didimus* writeth thus, πα-
πα, προφώνησις φιλοφρονεῖν: νῦν τὸ πρὸς πρὸς ὑπερεπὶ.

Papa is a fawning word proceeding from a youngling vnto
his elder. And this name was sometime given indifferently
vnto all Bishops, as appeareth by the Epistles of *Sidonius*
Apollinarius, *Gregorie* the great, and of others before their
time, as namely, *Cyprian*, *Ierome*, and *Austin*, in whose wri-
tings we shall commonly finde Bishops, called *Papa*. But in
procelle of time, by means of claw-backs, it was reserved on-
ly for the Bishop of *Rome*, as if he were the highest and laade-
starre of all the rest, that is, the only Bishop of all Bishops,
and to whom only true honour belonged. As indeed at last it
came to passe after time that this opinion was once receiued
into the Church, that the Bishope of *Rome* was the head
thereof, in whose power only consisted the right of disposing
of preferments, and dispensing with the keyes of the Church,
and that all other Bishoppes had no further troake in mat-
ters, then was allowed them by way of commission.

Now, by these so many and so diuers names: namely, A-
postata, Antichrist, Man of sinne, Sonne of perdition, A
Beast, Apollyon, The Harlot, a woman, the false Prophet,
a Pope: both the whole bodie of *Poperie*, and the Prince and
head thereof are in the Scripture set out vnto vs, to the ende
that his treacherie might be the better knowne.

Thus hauing hitherto spoken of the names by which he is
signified, it is time to come now to the handling of the thing
it selfe.

And thus we haue seen, that the name of Antichrist is
not to be taken for a man, but for a maner of life, and
that the name of Antichrist is not to be taken for a man,
but for a maner of life, and that the name of Antichrist
is not to be taken for a man, but for a maner of life.

*That Antichrist did beerein especially vsurpe
the name of God, when he caused him-selfe
to be called the vniuersall Bishop of the
vniuersall Church.*

The thirtenth Chapter.



Having therefore hitherto spoken of the person and name of Antichrist, whereby he is called, let vs now consider of the magnificence, and statelý titles which the Prince of that secte chalengerth to him-selfe. Paule proceedeth, and saith, He shall exalt him-selfe aboue all that is called God, or, that is worshipped. Assuredly, the Spirit of God could not more effectually or liuely set out vnto vs the verie fourme of this state and matter, or represent the nature of the Romish or Popish kingdome more plainly then here he hath done: the which by the successe of things which since haue fallen out, and are now to be sene, is proued most true. Therefore in this place of Paule, the state of Popery, not Mahumetisme, is described, and that verie expressely: for the Captaine of this order, is said to take vpon him the honoꝝ, power, and deitie of God him-selfe, and that in the midst of the Church of God. Whereby it appeareth first, that this defection whereof Paule here speaketh, is not to be vnderstande of the secte of Mahumet, or the Turkes, (because they neither sit in, nor pretend the Church of God) but verie directly of the state of Poperie.

This speech of Paule, might seme to agré with that of Daniell, Cap. 7. 8. & 20. where mention is made of a little hoꝝne which arose among the ten other hoꝝnes, and is said there to speake presumptuous things. But in my iudgement their opinion is truer, who referre that place of Daniell, not to Antichrist, but vnto the gouernment of the Romane Emperours, and especially to Vespasian, who in regard of his unknowne pedigrew, is there tearmed a little hoꝝne.

Therefore

Therefore touching this which Paule speaketh here, that Antichrist (the Prince of this Apostacie) should vsurpe the name of God: the question is, whether it be to be vnderstande of the verie name and title of God, or onely of the power of God, which he should wickedly arrogate to him-selfe. Some therefore do not thinke that the very expresse name of God is here meant, but only that he should rush into the office, and vsurpe and challenge to him-selfe the power and maiestie of the highest. But, vndoubtedly, seeing that the thing it-selfe, which is the accomplishment of this so renowned prophetic, doth proclaim it openly, that the Bishop of Rome, the highest Potentate in the State of Popery, hath made intrusion vpon them both, in taking vpon him as well the very name, as the authoritie of the Lord God: this place, without all question, is to be vnderstande of both.

And touching the name of God, the Romane Bishop hath not made squamish, but verie flatly, and without any circumlocution, hath both admitted of the name him-selfe, and neuer refused it at the hands of others. For is he not by them called a God in the earth: doth he not suffer the very Emperours them-selues to kisse his feete: nay, with an impudent face he acknowledgeth him-selfe to be so called, he admitteth plausibly of it, and inwardly togeth at the stately title, (as appeareth, Distinct. 21. throughout the whole Treatise.)

Further, where-as not only he suffereth himselfe to be called the vniuersall Bishop of the whole Church, but accompyteth that title and honour of right to belong vnto him: doth he not (in effect) vsurpe and take vpon him the name of God's for who else is the vniuersall Bishop of the Church, but God him-selfe, and Christ Iesus, who, only, and rightly, is called ἀρχιεπίσκοπος, and ἀρχιεπίσκοπος, the chiefe Shepheard, & high Priest; 1. Pet. 2. 25. & 5. 4. Hebr. 6. 20. & 7. 26. & 9. 11. And what is it else (I pray) to be called Prince of Bishops, and head of the Church, then to be called a God: as Cyprian in the Counsell of Carthage affirmeth: The first and auncient Bishops, peeres of Rome it-selfe, did so humbly, and were so

afraide of this blasphemous and abhominable title of vniuersall Bishop, as being (in their iudgements) properly belonging to none but to Antichrist, as that they, in truth acknowledged, openly affirmed, and publickly proclaimed, that he was the verie Antichrist, of whome Paule speaketh in this place, who forer would take vpon him to be so called: so doth *Gregorie* the great giue it out, (Booke 7. Epist. 3. to *Eubolius* Bishop of *Alexandria*, and 80. to the same Bishop.) And againe, Epist. 78. 79. reade also what is written (in way of detestation of this proude title) in the Canon of the first Session, taken out of the third Counsell of *Carthage*, and out of the Epistles of *Pelagius* Bishop of *Rome*, in *Ca. nullus*, Dist. 99. Moreover, reade what the same *Gregorie* wrote to *Mauritius Augustus*, Epist. 194. & 188. lib. 6. Item, reade the Counsell of *Carthage*, celebrated vnder *Mauritius* the Emperour, (who liued in the yeare of the Lord, 595. & died 604.) At the first there arose an unhappie contention betwene *John* Bishop of *Constantinople*, and *Pelagius* Bishop of *Rome*, about this title. Now *John* being Bishop of *Constantinople*, had *Mauritius* the Emperour of *Constantinople* on his side: and so he began to be called the vniuersall Bishop, and that at the instance and commaundement of *Mauritius* the Emperour, who was so earnest in the cause, that in anger he called *Gregorie* a scole, for refusing to do so, yea, and proceeded so farre in displeasure against the Romanes, as that he stirred vp those of *Lombardie*, which then was a part of *Italie*, to wage warre against them about that quarrell. After *John*, succeded *Cyriacus* Bishop of *Constantinople*, who also by the commaundement of the Emperour was called the vniuersall Bishop. But then *Pelagius* Bishop of *Rome* began stoutly to oppose him-selfe against these two, yea, and that while *Mauritius* him-selfe as yet liued. And after him, *Gregorie* the great would none of that title, but with-stand it verie earnestly, and when it was offered him, he like a good and godly man refused it. But *Boniface* the third being tickled with an itching humour after such stately preeminence,

and hauing opportunitie therunto, by meanes of the great fauour of *Phocas* (who succeeded *Mauritius* in the Empire) obtained that he who was Bishop of *Rome*, rather then the Bishop of *Constantinople*, should be called vniuersall Bishop. Now the occasion of this their contention rose by meanes hereof, for that the Bishops of *Constantinople* were wont publickely to consecrate the Emperours of *Rome*, as *Iohn* installed the said *Mauritius*, and also crowned *Tyberius*, as *E-nagarius* reporteth, lib. 5. cap. 13. and *Zonaras* Tom. 3. Whereupon they began to take aloft, and were insolent towards the Bishops of *Rome*, as being more worthy then they. On the other side, the *Romane* Bishops relied much vpon the dignitie of old auncient *Rome*, and looked thereby to haue themselves and their Sea respected. And by this meanes, that pestilent garbyle began in the Church. In which quarrell, the other Bishops did not sit still, and play the lookers on, but shewed them-selues partakers: and in the ende, after much contention, the *Romane* Bishops preuailed, through subtile practises, but more, by meanes of wicked treacherie. In so much, that on his side the prerogatiues of the *Romane* Sea, were by the Emperour him-selke proclaimed, and the Bishop him-selke blazed out with the title of Vniuersall Bishop: the which, (to say the truth) could not otherwise come to passe, for that Antichrist must needs haue bin seated at *Rome*, and not at *Constantinople*, as hereafter shall be declared. And thus much touching the name of God vsurped by him.

That Antichrist did wickedly arrogate to himselfe the power of God.

The fourteenth Chapter.



AND concerning the power of God, no doubt the sayd *Romane* Bishoppe takes that vpon him, and aduanceth himselfe above the diuine Patencie. For, whereas the high power of God sheweth it

selfe especially in these two poynts. In the disposing of kingdomes Dan. 4. 22. and in the frst government of his Church: that beastly fellowe hath incroached vpon both these. And as for the disposing and getting, gift and graunt of kingdomes; the Bishop of Rome doth openly lay claime vnto that, as appeareth (out of the 2. cap. *Extrauag.* of Superioritie, and Subiection) although *Gregorious* & *Magnus* did first call himselſe the Seruant of Seruants, whereby he might teach his successors humilitie: But as for them, they keepe, indeede, the outward name & inscription, but as for the royaltie that agreeth not with this p^{re} title: they take that vpon them with a mischief. And touching the free disposing of matters in the administration of the Church: like a wicked wretch, he sayes, it belongeth properly and only vnto him, (as appeareth *Can. Cuncta. 9. quest. 3. Can. si Papa. dist. 4. Can. nomen est, de sedis Apostolica iudicio iudicare 17. quest. 4.*)

Therefore his owne Decrees do p^{ro}ue this poynt to bee true. For he appoynteth at his pleasure, newe Sacraments: and those that were instituted by Christ, he doth repeale, cosse, turkisse, and take away. He prescribes lawes to binde mens consciences: and as for such lawes as our Sauour him selfe autho^{ri}sed, he playes fast and loose with them as he listeth. *San. sunt quidam 25. quest.*

Lastly, like a blasen faced merchant, he aduanceth himselfe, about a generall Councell. *Can. nunc autem dist. 21.* Now, what is al this but flat, and saye to take vpon him the power of God: He bringeth vnder his subiection all powers, Principallities, Kings, and Magistrates. *Can. si Imperator. dist. 96.* Vea the very Enmye it selfe (then the which there is nothing in the whole world, greater, more sacred, and magnificent) together with the very Enmye our himselſe, whome with much ado he aduanceth to come to the humble kissing of his fete, in that that he likeneth himselſe to the Sunne, and the Emperour to the Moone: so that the foolish fellow makes himselſe to bee aboue all power, making but a mocke of that of Peter, 1. Pet. 2. 13. The which cursed poppe of blasphemie

mie of the Pope, is to be found registred, cap. 2. *Extr. de maioritate & obedientia, cap quinto, & seq. Extr. de translat. Episcop.* and left in record for remembrance of his impietie, to all posteritie. Lastly, *Helmodius* reporteth in his historie of Saxonie, that *Alexander the 3.* would in no case acknowledge *Fredericke* to bee lawfully admitted, and all because the poore Emperour held the wrong stirrope while his holiness should mount on horse-backe. But among other authoys, it were good to reade in this behalfe *Bernardus*, as well in his second booke to *Eugenius* Bishop of Rome, where in conclusion he breaketh out into these wordes, Thou hast more need (quoth he) to haue a Rake in thine hand, than a Scepter to per-
fourme the office of a Prophet: As also in his Epistles; namely 230. where at last speaking of the tyrannie of the Bishop of Rome, he maketh an exclamation in this sort. At first indeed ye began to play the Lords but ouer the Clergie, contrarie to the counsaile of *Peter*: and within a while, contrarie to the aduise of *Paule* (*Peters* fellow-Apostle) you will haue dominion ouer the faith of all men. But ye stay not there, ye haue taken vpon you more, namely, to haue a peremptorie power in religion it selfe. Now, what remaineth whereon ye might further incroach, except ye will go about to bring the very Aungels vnder your subiection; &c. What can a man say more then this, whereby we might conceiue that any did take vpon him the power of God? So that now no man can iustly make doubt, but that the Romane Bishop is the head, and chief-taine in the kingdome of Antichrist: And that such as embrace and maintaine his doctrine, are to be reputed and reckoned in the number of Antichristes.

1. Pet. 5. 3.

2. Cor. 1. 24.

of

Of the place where Antichrist should sit, where it
is apparant, that neither Mahumer himselfe, nor
his accomplisshes be the men, whom the Scrip-
ture teacheth Antichristes.

The fiftenth Chapter.



We are withall to consider of the place where
Antichrist (that is the Prince of this Aposta-
rie and of all that generation) should sit. So
Paule hath endeouored to determine the
same, (but that seemeth to be done by him
somewhat obscurely) when he saith he should
sit in the Temple of God. But yet great and carefull search
had been made, what those wordes of his should signifie, Ori-
gen upon Math. Hom. 29. by the Temple of God vnderstan-
deth the Scriptures and word of God. Therefore (sayth he)
there shall then be in the Church, a false Scripture, for in
stead of the true word of God a false doctrine shall pre-
uaile. Truth it is: Paule (1. Tim. 4. 1. 2. &c. and 2. Tim. 3. 16.
2. &c. & 4. 3.) hath plainly auouched, that in the latter times
men should depart from the faith, and should imbate and
spread abroad diuellsish doctrine. The which also the very
worde of Apostacie (which wee haue before out of Paule
saughe, should happen vnder the kingdome of Antichrist) doth
sufficiently proue. Agayne, *Aug. in lib. 23. De Ciuitate Dei*
cap. 19. interpreteth þ word of *temple* For, the Church
of God, and not In the Church of God: as if it were writ-
ten, He shall sit for the Temple in, in head of the Church
of God. But as for this kinde of speech he might haue been
well pnow acquainted with it, out of 1. Cor. 6. 19. and 1.
Pet. 2. 5. where wee see that the Temple of God is taken for
the people and place where God is worshipped: which by an
other name is called the Church. Therefore Antichrist shall
sit in the Temple of God, that is, he shall exercise that his
power, among the very faithfull and children of God. For
this

this defection was to fall out euen in the midst of the Church it selfe. In so much as they that were the authours and main-
 tainers of the sayd Apostacie, should notwithstanding boast
 and vaunt themselves vnder the name and glorious shewe of
 the Church of God: and to make short, they only for sooth, will
 needes bee tearmed and reputed for the true Church. And
 that they only are the true Prelates and Bishops of the same.
 Whereby especially appeareth that, which I haue often insi-
 nuated, namely, that the Sectaries of Mahumet, are not the
 men of whom Paule spake, and prophesied in this place: al-
 though the doctrine of Mahumet & of Poperis began much
 about a time. (For Mahumet, which was the last of the two,
 began vnder *Heraclius*: and the Papislicall tyrannie, began
 somewhat before, vnder the Emperour *Phocas*. So that these
 two Kingdomes being so opposite, & repugnant to Christs,
 differ not much aboue ten yeares, touching the times of their
 seuerall beginnings.) But yet seeing the followers of Ma-
 humet, do openly renounce the name of Christs Church,
 and will at no hand admit, much lesse pretend that title or cal-
 ling: and seeing on the contrary side the Papisles, do so grie-
 uously affect, holde, and appropriate to themselves the stile of
 the Church, the title of the Temple of God, and the name of
 Catholikes: there is none, if he would bee accounted of any
 right iudgement, that can make any further doubt, who it is,
 of whom this place of Paule is to be vnderstood. And this opi-
 nion and interpretation of mine is holpen hereby, for that the
 very schole-men themselves, do flatly denie that Mahumet
 is the right Antichrist, or he whom Paule meant in this place.
 And againe, *Bernard*, ouer and besides those things which
 he wrote vnto *Eugenius* Bishop of Rome, and ruler at that
 time of the Popish Synagogue (wherein it easely appeareth,
 that he acknowledged the Sea of Rome to bee the Seate of
 Antichrist.) Yet further vpon the Captiues Sermon 33. he
 saith, that Antichrist should bee a noone Diuell, because he
 should rise and sit in the South. And as for the situation of
 Rome, it is toward the South, as by the Geographical de-
 R. scription

1. Pet. 5. 13.

scription of Climates may easily bee proued. Lastly, in the Epistle of the Church of *Leodium* written to *Paschall* the second Bishoppe of Rome, and is extant in the second Tom. of the Counsell: it is flatly affirmed, that Rome was meant by Peter vnder the name of Babylon, and that it is at this day the very true and right Babylon.

And as for that which *Vigniery* bringeth out of the Comments of his schoule-men, namely, that Antichrist should bee boyne in Babylon and lue in Iudea, in the Cities of *Bethsaida* and *Corazin*: It is very sottish, and is not to bee warranted by any place of Scripture: but he, like a subtile merchant, was disposed by that meanes to corrupt the true meaning of that place, and peruert the sence of the Scripture, that so no man might once thinke of the Pope of Rome.

That Rome, which is in Italic, and is repayred out of the dust and ruines of the olde ouerthrowne

Citie: is the seate or Chaire pointed at, and pointed out by God himselfe for Antichrist that should come.

The sixteenth Chapter.

BUt whereas *Austin* writeth (*lib. 20. De Cinitate Dei cap. 19.*) that it is uncertaine, and not plainly exprest in the Scripture, in which of the Churches of God Antichrist should sit, as, whether at Rome, or at *Ierusalem*, but only that it is generally sayd, that he should not sit in the Temple of *Iuols*, but should rule in the ruind of Gods Church: this saying of *Austin*, I say, is but feeble, and is at no hand to be yeilded unto. For if other places of the Scripture be compared with *Paule*, we shall finde that it is clearely set downe, not only in what place generally, but euen in what Citie particularly, Antichrist should sit and strengthen himselfe, and exercise his power. And that verie Citie is *Rome*: which to bee true, experience and the issue of

of things (which is the exposition and true accomplishment of this Prophecie) hath and doth sufficiently declare: from whence wee may and must, fetch a most plaine and cleare interpretation of this place, and of certaine other obscure and darke speeches in the Reuelation.

Now, that Rome is the place, long since allotted by God, to be the seate of Antichrist, it appeareth hereby: First, whereas the State of Poperie is (as I haue shewed before) nothing esse but a liuely Image of the olde Emperre of Rome, such as it was while it kept in Rome and remayned Idolatrous: it could not otherwise chuse, but that as Rome is the Seate and Metropolitane Citie for that Empire, so likewise the Chaire of this counterfeit and new fourthist Kingdome, should be planted at Rome, repaired and made newe (the which also as *Blondus* in his booke that treateth of Rome affirmeth is a verie picture, and platforme of olde Rome restored.)

Secondly, that place of the Apocal. 17. 18. doth most evidently conuince it, where it is flatly affirmed, that the seate of the Beast should bee That great Citie, which at that time had rule ouer all the world, and stood upon seauen Hills; which is eniment out of the 9. verse of that Chapter, in these words.

Her is the minde that hath wisdom. The seauen hills are seauen Mountaines, whereon the woman sitteth. *Elberin* in Rome is most certainly and plainly described, which at that time was Capital of all the world, and was commonly called the 7 seauen-hill Citie, because it contained within the compasse and circuit of her wallles, seauen hills. In respect whereof *Virgill* in the second booke of his *Georg* handling matters of husbandrie, writeth thus.

This first he old Italians led: both Remus and his brother, And so *Berutia* waxed strong, by this meanes and no other: And so did Rome arise at last, the bravest towne of all. Which doth inclose seauen severall hills in compasse of her wall. And againe in the 6. booke of *Enneados* (bringing in *Antichrist* speaking to his sonne *Aeneas* of the acts which *Remus* should performe) he saith:

* *Sepicolle.*

The names of
these Hills are

Capitolinus.

Aventinus.

Esquilinus.

Quirinalis.

Viminalis.

Palatinus.

Celius.

Behold (my sonne) by this mans meanes shall Rome arise on hie,
And stretch her power as farre as land, her courage to the Skie:
That famous Rome, that goodly towne, both stately, stout and
Which doth environ seauen hills in circuit of a wall. (1all;

Thirdly and lastly, this mine assertion receiueth further
Strength and light from an other place of the Revel. 16. 16.
if it at least bee rightly understood: which is thus. And they
gathered the together, into a place called in Hebrew *Ar-*
mageddon. Wherein, this is it which he forgetteth, that all
they which should bee sent by the false Prophet, that is, by
Antichrist, to wage warre agaynst GOD and his Saints,
which are the faithfull: should assemble themselves in a place
which is called in Helgetwe (indeede after the common man-
ner) *Armageddon*. But as it ought to bee read, *Geddoni*
Harna. That is, where the high place was tumbledowne: as if
ye should tearme it, the Ruine of Rome. For all they that
seek the overthrowe of Christes kingdome, in fauour of An-
tichrist, do vsually repaire to that place, where that auncient,
high, and stately Rome sometime stood, and where now
new Rome is restored (the very place of old ruinous Rome)
together with all that coast, wherefoere any ruine appeared
of that auncient Rome.

Now is it then, that, all those do especially resort to that
place, who performe service to the false Prophet and to the
Beast: Herry because euen by the decree and appointment
of God, both the Beast and his false Prophet, (which is the
man of sinne, of whom Paule speaketh) were, and still are,
to haue their certaine abode in that place. Whereby we see
that from hence wee may most certainly gather and conclude
that Antichrist may not sit in any other place at a venture,
but only at Rome, that is, in that very place, where some-
time that auncient Rome was built, and where now are to be
seene the heards and rubbish of that old building. Expe-
rience hath proued this to be true: For the Pope sitteth and
dwelleth in new Rome, as in the true and proper Petro-
politage Chaire belonging to his Kingdome. And it is so
certaine.

certaine true, that *Rome* (which is the *Petropolitane Citie in Italie*) is the certaine seate appointed by God for Antichrist to sit in; that for every choise of a new prince of this *Apocalypse*, every one that hath interest in that election, must of necessity repaire to that place, as it is expressely provided for in the 6. of the Decretalls. Lastly, that *Citie* is the shop, where all mischeuous counsellis, and pestilenc praikes against the Church of God, are devised, which afterwards in most despightfull manner put in execution against the Kingdome of God: and to conclude, this is the princely pallace of the papistall kingdome, and of Antichrist him-selfe, and that saluited and appointed by the full and generall consent of all the route and rabble of that traiterous generation. For why are the Popes of *Rome*, (who retain the same power and authoritie over their Antichristian Churches, whereoeuer they shall become) more tied, to be, and settle at *Rome*, then either at *Banonia*, or *Auention*, or *Viterbie*, or *Pavia*, or *Perugia*, the which now withstanding are verie great and famous Cities, and in respect of commodities requisite for the maintenance of our life, and of great concourse in way of traffike and merchandise, are to be preferred farre above *Rome*, or all the soile and territories belonging vnto *Rome*? It hereunto is be said, that the reason thereof is, because the Pope is Bishop of *Rome*. I answer, that they who use to give dispensacions to others, that they may be non-residents, and discontinue from their proper Bishopricks, may become non-residents themselves if they will; and as they learne it, despence with themselves in that point, and so use their owne libertie. Again, when as the abode of this *Romane Bishop* was for the space of 70. whole yeares together continued at *Auention*, was not the Pope in all that while Bishop of *Rome*, as well as now he is, although he were not at *Rome*? Stephen, Bishop of *Rome*, what time as he made so often iourneys to *Pipin* King of *France*, when as he was so hartely molested by the *Lombards* that were deadly enemies vnto the *Sea of Rome*, when I say, he went to oft, and staid so long in *France*, I trust he ceased not in

the meane time to be Bishop of *Rome*, therefore that reason is of no force. But in truth, the verie reason why *Rome*, rather then any other place in the world, or then any other Citty, both famous so ever (as *Alexandria*, *Antioche*, *Ierusalem*, *Constantinople* sometime were: and as *Venice*, *Florence*, *Bononie*, *Paris*, *Amsterpe*, *Avenion*, *London*, now are) should be the fixe and certaine seate of this kingdome of Poperie and of Antichrist, is, because the word and prophesie which the Spirit of God had giuen out unto John touching the place of Antichrist, must needs be fulfilled: for the place of this so detestable a Sea, was expressely limited and layed out, namely, to be in that precinct, where that ancient, famous, and lately *Rome* sometime stode. Now this could not possibly come to passe, before that oulde and trouble *Rome*, which was the place of the Idolatrous Empire, was overthrowne. For this place is called *Geddon*, that is, a raising, Harma, of the high place. And thus it could not be tearmed, but after such time as that high *Rome* was sunk: which was thoroughly performed by the *Goths*; before the chaire of Antichrist was in that place erected. For the Bishops of *Rome* neuer challenge with them-selues the name of Vniuersall Bishop, or take vpon them such power of Antichrist, before that oulde *Rome* was quite defaced. And euer, she was often before, surprized, and vanquished, but in the ende, she was by the *Goths* brought to utter ruine: when once the *Romane* Empire was translated thence unto *Constantinople*. For so let passe that she was once taken by the *French-men*, because inuene that maketh nothing for this purpose. After this prophesie of John, she was surprized thise, and is last, according to this decreet of God, layd flatte in the dust: the first wherof was performed by the *Goths*, while *Arcadius* and *Honorius* were Emperours, in the yeare of our Lord 474. but then she was not cleane ouerturned: she stode was by the *Vandal*, *Marianus* being Emperour, in the year 499. but neither in 526 was she destroyed: the third

and last was, when Iustinian the first was Emperour, vnder the conduct of Totilas, King of the *Gothes*, which was that small ouerthrowe, and vetter ruine of *Rome*, whereof that place of the Revelation is directly to be vnderstood: for then indeede she was foullie handled, then was she turned cleane topsie-turue, then were her walles beaten downe, then was she so terrible set on fire, that the raging flames thereof made haucke for the space of fortye dayes together, in so much, as it consumed the whole Citie in the yeare 546. but somewhat befoze that time, namely, from the yeare 534. (as *Onuph. lib. 3. Fast.* obserueth) by meanes of the warres wherewith they were continually afflicted by the *Gothes*, they had cleane left off their custome of creating yearely newe Consulls at *Rome*, and in the *Western* partes, namely, vnder the Emppye of Iustinian the first, and after the Consullship (which was the last) of Decius, Theodorus Paulinus. And after that, in proesse of time, the *Romane* Bishop vnder the Empire of Phocas, began to vsurpe and take vpon him that prouide stile, to be termed the vniuersall Bishop of the whole world. So we see that after the sayde ruine of *Rome*, he sittes me with that statelie title in that verie place where oulde *Rome* was, about the yeare of our Lord 600.

True it is, that Constans, the second Emperour of *Constantinople*, bequeathed vnto Heraclius, in dauntured his best to restore the Emppye, and accustomed dignitie, vnto *Rome* agayne: and so likewise after him would other Emperours, as the *Italians*, Berengarius, yea, and some Popes themselves (as *Siganius* reporteth) but they could not, for the secret counsaile of God was against it: so that meete it was, and so it ought to be, that she should remaine in ragges, and heapes of rubbish, that according to the Prophecie euen of Sybilla, *Rome* might become a *ruine*, and she that was *renowned*, should afterwarde be *drowned*, in so much, as such as are not well acquainted with the Citie, might seeke for *Rome*, being in the midst of her.

ῥῶμη ῥῶμη
ἡ ἀλλοτρίᾳ
ἀλλοτρίᾳ.

Againe,

Again, if we regard the men and the manners of the Citizens, and inhabitants of this new Rome repaired, we shall finde that both they and their disposition, are very fit and agreeing with the kingdome of Antichrist, the which I had rather should be set out by S. Bernard, (who was a great maintainer all the time of his life of the Romane dignitie) then by me. Wherefore, *lib. 4. de considerat. ad Eugenium 3. Papam,* *cap. 2.* speaketh thus of the Romanes. They are the men (saith he) that haue the doing in all things that concerne the Popedome: but what is more apparently knowne to the world, then the frowardnesse and insolencie of that nation? a people not pliable to peace, trained vp in tumults: a nation fierce, cruell, intractable, neuer yeelding but where it is not able to resist: what one among a thousand shall ye finde in that Citie, that will preferre ye to the Popedome, without a present bribe or hope of reward? try me (if yee will) whether I haue any skill or knowledge of their behauiour. They are principally wise to do mischief, but starke fooles to do any good: they are hated both of God and men, as hauing offered iniurie and violence to them both. Impious they are against God, foole-hardie in matters of religion, seditious among them-selues, enuious to their neere neighbours, discourteous and currish toward Strangers and Forraigners: them-selues louing no man, are beloued of none, and seeing they would be feared of all men, it can not be but they should stand in feare of all. They be such as can not abide to be inferiours, and yet knowe not how to behaue them-selues in superioritie: treacherous and vnfaithfull they are toward their betters; prowde and vntolerable toward their inferiours. Impudent they are in begging, and insolent in denying: importunate in vpspeaking, neuer quiet till they are sped, and most vnthankfull when they haue obtained. They haue taught their tongues to boast of Mountaines, when they meane to performe as small matters as Moale hills: plentiful in promises,

promises, but as sparing in performance: smooth-tongued flatterers, and dogged back-biters: meane-mouthed dissemblers, and despitefull traytors. Thus saith that famous Doctor Bernard, of Romane manners. But before the pages of Bernard, one Saluianus, Bishop of *Marsell*, (who liued Anno Domini 480.) in his Booke *De prouidentia Dei*, speaketh thus of those men: Therefore (saith he) the name of a Romane Citizen, was some time not only in high price, but obtained also as a great price: but it is now voluntarily refused, yea, abandoned of all men, in so much as it is not only counted contemptible, but abominable. Now, can there be a greater proofe of the impietie of Rome then this, that many men of good calling (to whome otherwise the flourishing State of Rome should be a credit and dignitie) should notwithstanding in regard of the wickednesse & crueltie of Rome, be glad to renounce the name of Romanes? thus saith Saluianus. Now these fellows, in proesse of time proved neuer a whit better: nay, another bird of their owne nest, and one greatly accounted of among them, I meane Mantuan, speaketh thus of them, Practise ye may at Rome what you will, saue godlinesse only?

* A Citiē in Fraunce.

But touching that place of the Revelation, Cap. 16. i. 6. that it ought to be reformed and read as I haue set downe Geddon-Harma I learned of Ioseph Schinger, a man verie excellent in antiquities and other knowledge. For it is certaine that those words were written thus in Hebrew *Geddon-Harma*, & therefore according to the manner of the Hebrewes, we must in reading the words goe from the right hand, toward the left: but the Notarie, who afterward exemplified the words, when they were translated out of the Hebrew, into Greeke or Latin, following the order that is vsuall with the Greekes and Latines in their reading, and so beginning at the left hand, proceeding to the right, put downe Harmageddon in stead of Geddon-Harma.

Now this place of the Revelation is taken and applyed (although some thinke otherwise) in resemblance and imitation

tion of that which is written, Daniell 4. 11. in these words, Hewe downe the tree, where the word Geddon is first, and then Harma followeth next. And that Hebrew word *Harma*, significth among the Hebrews an high place, or (as Hierome would haue it) a porch, or as may be gathered out of Iudges 1. 17. a place destroyed: and being written with an aspiration, the letter (H) before it, a stately and famous Citie, such as onlt *Rome* was. Lastly in the verie word there is an allusion vnto the name of *Rome*, being written in Hebrew, which is exprest with the verie same pycks, letters and all. So doth Hierome thinke, Isa. 21. 11. that in the word *Rome*, *Rome* was alluded vnto. So Iohn Mercer, a verie skillfull man in the Hebrew tongue, vpon the Cant. 4. 6. thinketh that in the word *Mor*, allusion was added vnto the mount *Moria*, which was one of the heads of *Sion* hill. Heie certaine it is, that the allusion or resemblance is very fit & proper, in that *Roma* should be tearmed *Harma*, that is, that high and stately place, whether we respect the hills and situation of the soyle, wherein it was built and reared, at what time Iohn wrote these things: or the brute and fame that went of it, because that Citie was more glorious then any other, and was conuoyed (as Austine speaketh) the Lady and Epistelle of the whole world, yea, euen Virgill in the first of his Eclog. testifieth hereof in this manner:

*I like a foole did liken Rome (friend Melib.) to a Village,
And to our simple countrey towne that liads by plough & tillage.
But she doth shadow all the rest, and shewes her head farre higher
Then doth the Caddan tree exceede the Bramble and the Brier.*

And againe:

*That roiall Rome that spreads her power abroad both farr and
(As farr as doth the Ocean sea) her glory to the skie. (migh,*

Upon all these evidences we may boldly giue sentence, that the seate of Antichrist, the place whereunto all resort that fight against God, is exprestly determined and set downe,
and

and that is *Rome*, which at this day standeth, but built upon the grave, ruines, and ashes of that ancient and famous *Rome*, which was layde in the dust by the *Goths*; that is, which is seeme to be re-edified and inhabited againe, in the very place where y former proud Citie was overthrowne. Re-edified, I say, but to a cleane contrarie purpose to that of the restoring of the second *Jerusalem*, after the captivitie of *Babylon*, which likewise was reared againe in place of the old. For *Jerusalem* was renewed, to the ende that God againe might therein be served: but this *Rome* was new raised, that God againe should therein be blasphemed.

In what respect the assemblies of the Papists and of Antichrist, are called the Temple and Church of God: wherein answers is made to many of their objections.



On this question is great, and right wisely the handling; namely, how and in what sense Paule gives the name of the Church unto this detestable Apostacie, and the name of the temple of God, unto that companion and image of the beast. For the Church of God maye saye to the world, this point hath beene already, and still doth trouble many, and yett not withouten, who are therefore kept still in poperie, for that they thinke and esteeme the same as the Church of God, although corrupt, and havinge identified, from the better clearing of this matter, we must thus distinguish. Which are called after one and the selfe same name, and have a resemblance of likelyhood, the one of the other, they are yett not of the same nature and properties: yf else they agree substantially, yf in some respect. This

This may be perceived in the state of man kinde. For although all that beare the name of men, are so called, for that they are creatures indued with reason, yet among them, some there are, who but in respect only, may seeme justly to be so called, as namely, foles, and monstrously misshapen creatures, which rather resemble beasts then men. But, on the other side, some there are, who in full measure, and absolute manner, deserve to be so tearmed, in regard of the perfect vs they haue of reason. Againe it may be perceived in the condition of an house, for where-as, (to speake properly) that is to be tearmed an house, which consisteth of a roose, walles, and foundation, framed and compact together, to with stand the violence and apparition of the weather: yet some houses there are which performe not thus much in good and perfect sort, as being faultie in the roose, or decayed in the walles: and some againe there are, that performe it fully. Therefore the former are tearmed houses but in part, which Logicians call $\kappa\alpha\tau\omicron\partial\tau\epsilon$, in some respect: and these latter, simple good, as they speake, $\alpha\pi\lambda\acute{o\varsigma$, absolute. Now the edule why these things which be not so absolute and perfect, are notwithstanding tearmed as the other are, is this, for that these imperfect things haue a kinde of nature and similarity in aspect answerable vnto the other perfect things, in so much that they beare the name. For there are many things in the world, they severall names, whereby to compare them, whether is euery thing called with a proper name, as words belonging to it, whereby it cometh to passe, that one and the selfe same name is attributed vnto severall things, and yet not all together in the same sense. Wherefore this kind of signifying is not thought simple, as the foolish men speake, but double and doubtful. And such is it called vnto the true Church, which is indifferently given both to the true, and false Church: as if we haue any eye to the true & proper definition of a Church, we shall find that it will agree only with the true Church: the definition whereof, may

may be this, A compaigne of the faithfull which serue God sincerely, and retaine among them the publike markes of their adoption, which himselfe did institute, as the sacred word, the Sacraments, and discipline: whereby it falleth out, that by these three notes, as being her true and proper badges, the true Church of God both consist, is marked out and severed from the erroneous and false Church, to wit, by the true worship of God, which is framed as himselfe hath ordained in his holie word, (Ioh. 10. 25. My sheepe heare my voyce) by the sincere vse of the Sacraments, which God himselfe appoynted: and lastly, by due discipline and correction of manners. Iooke therefore what societie and compaigne of men haue not these markes among them: I meane none of them at all; it cannot bee called the Church of God: but if it haue but one of those notes, then is it called a Church; but only in some respect. But looke what congregation retaineth inoe of these markes, the same may with better right be called a Church, than that which hath fewest. Now, if we shall make search after these markes in the state of Poperie, wee shall finde, that the same may be called a Church: but only in respect, because it obserueth and retaineth but a very dead, and darke print of the former notes: namely, the vse and marke of one Sacrament, to wit, Baptisme: the which by the speciall prouidence of God, remaines (touching the substance of it) incorrupt, euen in the darkest time of Poperie: but touching the accidents or circumstances vsed in the administration of it, it was altogether defiled, corrupt, and prophaned. Therefore the Kingdome of Poperie and of Antichrist is the Church of God, but depending, as it were by one poore marke, and a slender thread. But as for the congregations of the Gospel, they are rightly and simply termed the true Church of God, which is by all these markes to be discerned by the world, and referred vnto by the faithfull. The like difference was once betwene the Kingdome of Iudah and Israel, in the last whereof was retained Circumcision onely, least that the marke of their adoption by God, should be cleane put out a-

mong them. Agayne, the same discrepance is to bee scene betwene that house which we vse for our daily mansion, where we haue our household, and all things necessarie about vs; and betwene an olde tottering Cottage, wherein sometime we dwelt, but after left it and let it lye desolate: for we vse to call them both our houses; but to speake properly that only is to be accounted our house, which presently we inhabit, and not that which we haue in such sort giuen ouer. But hereunto objection is made in this sort: if Poperie be the Church of God, then is it the Spouse of Christ: and if his Spouse, then is there none other assemblies that may be taken for the Church of God: for no man either may or can haue two wives: there fore it is meete ye should adioyne your selues vnto the congregations of the Papistes: Whereunto I answer, that there is but one Church, (namely, that only which is the true Church of God) which is to bee reputed for the Spouse of Christ: as for the other assemblies, they are to be compared but Harlots. And as *Augustin* speaketh lib. 1. contra *Donat.* cap. 10. Whatsoeuer the assemblies crie of the very Hereticks and Scismatickes, haue among them agreeing with the word of God; that the true Church of God acknowledgeth, and challengeth as properly belonging vnto her: for all other congregations are so farre forth to bee appoyued as they do consent with the true Church: and so much to be disgraced as they disagree from it. Same. Therefore the State of Poperie, in as much as it smareth from the true Church, and is flat Papisme, may as iustly be tearmed the Spouse of Christ, as that woman that was married long ago, but afterwarde put from her husband for adulterie by her committed, may be called his wife: who although she receiued long since the bill of Diuorcement, & that all duties of marriage ceased betwene him & her, yet, in regard of some Rings, which it pleaseth her still to weare, which were once pledges betwene the of former marriage, is tearmed sometime by the name of a wife. Therefore we acknowledge it to be most true, which is written Math. 24. 28. Where the dead bodies are, thither will

the Eagles resort. So every man ought to adorne himselfe to that congregation which is the Church of God: But this I say, that this must be understood of the true, & not of the false Church. And that that is the true Church of God, wherein either all the former markes, or at least the principall & chiefe of the are to be found apparant. But looke in what assemblies the traditions of men are urged, in stead of the pure worde of God, & in stead of his true worship, where Idolatrie is maintained: in stead of the true Sacraments of Christ, the deuises of men are soppied in (all which we see openly practised in Poperie): we utterly denie that those companies are the Church of God, or that they are the same societies whereunto Christ would, or willeth vs to resort. Lastly, whereas commonly we say, that the promises of God do belong vnto the Church: that also we hold, is to be understood only of the true Church: & at no hand either of the Papisticall or hereticall Synagogue.

Now, our of this that hath been said, it is easily to be gathered, that those are not to be accounted Seismastikes; that renounce Poperie, because that in so doing they do not depart from the true Church of God: (from which whosoever hatherth is iustly to be charged with making of a Seisme) but rather that they are to bee acknowledged for such as haue severed themselves from that blasphemous Apostacie, & cursed crewe of Apostates: (that is, from a disguised marke or vñsor of the Church) in which action of theirs, they are as greatly to bee commended, as those that with all speed rid themselves from filthie & infectious places. But if hereunto the Papists make replye (as they are obstinate in maintaining their errors) and say, yea, but ye were baptized in this Church of ours, why therefore are ye not sildet re-baptized, or els why do you not continue in, and reuerence that Church wherein ye were baptized, and whereunto at first ye came by your naries? I answer, it needeth not that we should be baptized agayne, in as much as we haue once already been sprinkled with Christian baptism: the which Sacrament (as I haue already shewed) touching þ substance & material point of it, was kept & continued

nured among the Papistes. Therefore hauing already recei-
ued the Baptisme of Christ, wee are not againe to bee newe
Christened. *And in his 10th answered to this effect to
the Donatistes.* And yet notwithstanding, wee neither might,
nor may for all this, continue still in the Popish Church: nei-
ther is it periuice, or Apostacie from him, to whom wee haue
by our names, if we abandon their societies. For in our Bap-
tisme, (the outward signes wherof we receiued at the hands
of the Popes & their felowes) wee gaue not our names to the
Pope: but to Christ, into whose name also wee were at that
time incorporated, being thence called Christians: (in) we pro-
fessed and acknowledged to be the guide of our faith, and not
men, not the Pope, nor any Bishops: but we, that by the strength
of the great vnteachfulnesse, and partly through the ignorance of
our wastfull teachers, were (and that a great while toge-
ther) carried from our Captaine Christ Iesus. And so in the
darke ignorance of our blind vnderstandings, by these so be-
trayed, we followed the Pope in stead of our Sauiour. But
now hauing the eyes of our mindes lightened, through Gods
gracious goodness, we see and acknowledge our error. And
therefore with all our hearts in sincere affections, we by-
seeke, with purpose of euer after to sticke to our first and true
Captaine, to whom we gaue by our names, to witte,
Christ Iesus. *And in his 40th treatise vpon the Gospell of
S. Iohn saith we are Gods copie: but being his image, we
were sorted & getting from his Treasurie: and through our
fault, the print which he had stamped in vs was mooue out. At
last he came, and reformed that, which himselfe before had
fourmed in vs. Now I may call vs this treacherie for a man
to by-seeke his Generall, and his Banner, the which for a
time through ignorance he had lost: O is this to be a Rene-
gate? If any man thinke thus answere of ours not to bee so
current: let him heare. *And in his 1st treatise vpon the
Gospell of S. Iohn speaking thus of a chafe that were bap-
tized by the Donatist.* Hold thou fast that which thou
hast already receiued: it is not altered, it is only acknow-
ledged,*

ledged, it is the stamp of my Lord and King: in shall becom
no point of sacrifice by me: I do but reforme the strag-
ler, I do not temper with the stamp. For such as John
had first baptized, Christ did after admit unto him: And by
baptisme we become their Disciples, in whose manner we are
baptized. 1. Cor. 12. 13. And if they further obiect and say,
that, it were denie the papists but the Church of God, be-
cause it hath some sopeis and: and in regard of some ill be-
haviours that are amongst them, we shall in so doing fall into
the error of the *Dunelm*, who added to the knowledge of the
gregation to bee the lawfull Church of God, which had in it
any imperfection of himselfe as yet. I answer, that in the opposi-
tion of Popes, we do not respect the defect of the
and dispositions of men: neither do we in consideration thereof
of denie it to bee the true Church of God: but we weigh the
unlawfulness of pollution of the thing it selfe, the doctrine
they teach, the nature of their Church, and the very grounds
whereupon they stand: and knowing that it is not the
same whereupon the true Church is established, we cannot
peele, that Popes is the true Church of God.

Of the time of the coming of Antichrist. And
first, that it is plainly to be gathered out of the Scrip-
tures that he was not to bee revealed before the Ro-
mane Emperour should begin to torce, and that the
kingdome of Christ should by the preaching
of the Gospel begin to grow and increase.

The eighteenth Chapter.

The fourth point that is to bee considered in this dis-
course, is touching the time of Antichrist: which is a
point worthy, nay, necessarie to bee knowne, that so
Antichrist might the better be descried and avoided. Now,
touching the time of his sayd coming, such as have written
thereof are of diuers opinions. For one *Arabianus*, (as *Pla-*
cinus reporteth in the life of *Villem*) affirmed and taught that

such then in the daies of the Emperour Severus: Antichrist
was risen: And hereunto hee was perswaded by the view of
the corrupt manners of the Church: & by sight of an infinite
number of heresies, which then were sprung up. But (to make
short) Paul hath determineth fully of this matter, when he saith
that their Antichrist was so hee made knowne and manifested
in that which hee wrote was once taken out of the way. For
ye know (saith he) what it is that with-holdeth his word
are (ἐκ τῶν κατ' ἐξουσίαν) which now hindereth or with-houl-
deth. Now, great doubt hath been made what those wordes
should signifie. For, some do take them in such sense, as if
they were in the time of the Romane Emperours, and some as if
touching but the publishing of the Gospell, were thereby to be
understood: which was first to be spread over the face of the
whole earth: which opinions although they seeme to be di-
vers & repugnant the one to the other, yet they may be well,
and be easily reconciled. For wee shall finde either of them
true, if we consider advisedly of the matter: For both of them
came to passe before the kingdome of Antichrist (whereof now
we speake) was risen & established: It came both the over-
throw of the Romane Empire, & the propagation of the Go-
spell over all the world. This reconciliation of these two opi-
nions, and this exposition of mine, is confirmed by a very
plaine place of Daniel, cap. 2. 34. & 44. & 7. 13. The wordes
whereof are these, cap. 2. 34.

34. Thou didst behould it so, till a stone was cut out of
the mountaine without hands, which smote the I-
mage vpon his feete that were of yron and clay, and
brake them to peeces.

Ver. 44. And in the daies of those Kings shalt thou see God
of heaven set vp a kingdome, which shall never bee
destroyed; and this people shall not bee given to an
other people, but it shall breake and destroy all these
kingdomes, and it shall stand forever.

Cap. 7. 13. I beheld in visions by night, and loe, one like
the sonne of man came in the cloydes of heaven,
and

small polities, but that God had in purpose not, otherwise to rule the world after that the Gospel had taken place, namely, not under the government of any one earthly Monarche or Prince, as before he had done: Whereupon that huge, and statefull state of the Romane Emperie, was not at a choppe brought to chips but by peece-meale. So that the *Rabbines* are deceived, who thinke that then only the sayd Emperie is to bee reputed overthrowne, when there were no time to bee found to heare rise under the name of a Romane Emperour. For it is very certaine that the maiestie of the Emperie began to decay somewhat before the daies of the Emperour Constantine the great, yea, the beautie, strength, & dignitie of it began to be put out. For looke when the sayd Emperie began once to be divided into partitions, & that such as were some time their subjects began to pluck their neck out of collar, and enfranchise themselves into libertie: since that time the statefull poore of the Romane Emperie began apparantly to stoop and hang downe the head, yea and that also when the power and vigour of the sacred Emperie began to be translated, not only to strangers & strangers which were no Romanes by birth, but either French-men, or Spanyards, or Affricanes, but to such as were no better then Swine-herds, Sheepe-herds, Beate-herds, Rope-makers, & such like base & abject kind of people: which immediately came to passe after the Gospel began once to be preached, as the Romanie histories are plene full witnesses. Since which time it is very certaine that the Emperie of Rome began to be dulle. At which very instant also the Gospel & Kingdome of Christ began to advance and shew it selfe. And this is it which Paul said did with-hold & let, that Antichrist euen in his daies could not be revealed: namely, for that the Romane Emperie was by little & little to be pulled downe, & the Gospel by like degrees to be spread abroad, before this so detestable a defection & falling from the doctrine of Christ, could take place. This exposition and opinion of mine is strengthened by two arguments or proofes, namely, by reason & authoritie of witness of the Fathers,

thers, beside the euent of accomplishment of things, which as I haue said is the surest interpretour of this prophetic. The reason which I meane, is this, þ seeing Antichrist was to sit (as I haue auouched) in the seate where the Romane Empire was placed, it could not be chosen, but that the said Empire must first be put out of place, and trodden vnder foote, before the seate of Antichrist could there be erected, for to such a purpose he had neede to finde *Rome* emptie, in as much, as while it was possesed by others, it could not possibly be seized vpon by him. Againe, seeing all the kingdome of Antichrist is nothing else but a plaine defection from the Gospell, that so the world might iustly be punished and plagued for their vnrhankesfulness and contempt of the word, it was requisite that first the true doctrine should be preached; and the Gospell spread abroade, from which afterwards the vngratefull world might decline and fall away. For except that those things had gone before, these other could not haue followed, neither could the Antichristian kingdome be rightly termed an Apostacie.

And touching the sayings and testimonie of the Fathers, they are verie pregnant in this behalfe, and make fully for my purpose, principally Irenæus, then Tertullian in euerie place; Lactantius *lib. 7. cap. 15*. The Empire (saith he) shall retourne out of the West, into *Asia*, and the Romane Empire, (my heart quaketh to speake it) shall be quite taken away. *Egipt* shall be the first that shall drinke of this cup of affliction: which prophecies to be true, the success and issue hath verified. Chrysostome also vpon this berie place of Paule, is of the same iudgement. Hierome in his Epistle to Algapius. Austin *lib. 20. De Civitate Dei, cap. 19*. Irem, against Petilian, *cap. 14*: After the publishing of the Gospell, there shall be an ende. What more? the Authour of the booke intituled *De Antichristo*: All kingdomes (saith he) shall fall from the Romane obeyfance whereunto they were subiect; to the ende that so Antichrist might be reuiled.

Whether Antichrist could come and settle
him-selfe before the Emperiall regiment of
the French-men were ended.

The nineteenth Chapter

THERE is one thing in the said booke that inter-
teth of Antichrist, recorded to the great praise
and commendation of the French-men; in these
wordes. But as for that time it is not yet come:
for although we see the Empire of Rome great-
ly empow'ered, yet so long as the race of the French Kings
shall continue, to whome by right the title of the Empire doth
appertain, the Romane dignitie shall not be utterly suppli-
ed, seeing it shall be by-heald in her said Kings. Whereunto in-
deede agreeth that saying of Innocentius the third, in a cer-
taine Epistle of his sent to the Bishops of France: The ad-
uancement (saith he) of the kingdom of France, is the
glorie of the Apostolike (that is Romish) Sea. But as for
this matter, let them that list proue it, for I promise ye for my
part, I giue but little credit to it, as hauing just cause to sus-
pect it, seeing it hath no ground or warrant: but contrarie
the thing it-selfe telleth another tale. For the French Kings,
it is certaine, were the greatest fauourers and patrones, for
the rearing and by-holding of Antichrist him-selfe, and his
Antichristian kingdomes that could be; and especially that
same Pipin, which was surnamed Short: and againe, Lodo-
uicus Pius, his nephew, who also was the man that at first
gaue unto this Antichrist all that steele, reuined *Via Flami-
nia*, (which also the *Italians* call little Rome; and others *S. Pe-
ter's* paritourie); and this forsooth is that cogg'd and con-
futed donation of Constantine the great, which the Popes
blasphemes do so oft / but verie vtterly, make such boast of.
And further, Lewes the eight, & Phillip Augustus, did more
by the said kingdom of Antichrist, with all the power they
could make, either of them-selues, or of their kingdomes. So
that

that this one speech and assertion is sufficient to shew, that Austin was indeed the author of that booke, seeing that in his time, neither were the *French Kings* so famously knowne, neither was the Empire sustained by the *French-men*, which began long after in the dayes of the Emperour Valence. Now out of all these things which have bin spoken, that is gathered, and concluded which I haue affirmed, namely, that both the Gospell was first to be preached, and the Romane Empire to be deminished, before that the Kingdome of Antichrist could plainly be descried or established. And touching this ouerthrowe of the Romane Empire, Paule hath indeede made some signification of it, but some-what obscurely, and that he seemeth to haue done in two respects: first, for that he spake vnto Christians, and those that were not ignorant of this propheticke, and of this peece of worke; for they had heard the Apostles in their publike preachings in the Churches, often handling that matter, as it appeareth by their writings. Secondly, to the end that none should thereby take displeasure: or that any daunger should thereby growe vnto the Church from the Romane Emperours, for that some of the Christians should seeme to prognosticate, and hardly wishe their destruction. But although Paule had utterly concealed this point, yet it might sufficiently be vnderstoode out of Daniell the 2. and 7. that such a thing should come to passe.

Yet that place of Iohn, 1. Iohn. 2. seemeth to make against both this mine assertion, and also this place of Paule, wherein Iohn affirmeth, that in his dayes Antichrist was already come. But vnto this place of Iohn, an answer may be easily made, namely, that the foundations and groundworks of this kingdome and Apostacie, were indeede long agoe framed, by meanes of heresies and heretikes, but yet the whole frame and building of the said state and kingdome, was then at last reared aloft in stature and strength, to the viewe and open sight of all men, after that the kingdome of Christ began to be proclaimed, and the Romane Empire to be reuered.

That

That the time of the coming of Antichrist, wherein he should seate and scate him selfe in the Church, was by the Spirit of God precisely set downe to be 666. yeares, from the time that this prophetic of Iohn was made knowne: the which terme of time did expire, much about the reigne of Constantine Pogonatus the bested, an Emperour of Constantinople.

The twentieth Chapter.

BE in this point concerning the time of the coming of Antichrist, this question (which contenteth much more difficultie in it) is mooved, whether the time, within the compass of the kingdom of Antichrist was to be rected, be to be found in any place of Scripture certainly set downe and determined: wherein, it is verie certaine, men are of diuers iudgements. Some denie it flatly. And therefore Austin, lib. 18. *De Cinitate Dei*, Cap. 21. & 22. saith, that that time is altogether hidden, and unknowne, and is verie earnest herein, that neither the moneth, nor the yeare, nor the time of his coming, and of his kingdom, can be learned. But they that are of that opinion, seeme to be deceived: and herein they erre, for that they vnskillfully, and falsely do attribute those things vnto one man (as I haue declared) whom they take should be the only Antichrist, which are to be vnderstande of the whole state and bodie of Antichrist. But, that which the Scripture doth in pleurifull manner deliuer touching the kingdom of Antichrist, is to be taken of a whole head-rowle of men, and of a long succession of matters and times. Some therefore are of another iudgement, namely, that the time is expressely set downe and determined, wherein the said kingdom of Antichrist should begin: and yet euen herein also some dissent from others. For some thinke that the

the yeare 1000. is the prefixed time, some 500. others 400. after the birth of Christ: but seeing that all these, because for their assertions they ground vpon no certaine and direct place of the holie Scriptures, but rest only vpon doubtfull coniectures of their owne framing, we will take an other, and that a more sure course, grounding our selues (except I be deceiued) vpon a more firme foundation. For if we marke well what the Spirit of God in the Revelation hath deliuered, we shall finde that the time wherein the state of this Apostacie was to be established, is expressly set downe. And that time in verie truth is not so much to be reckoned from the time of Christs passion or birth, as from the time wherein this point of prophetic was renewed into Iohn, which saileth out in the yeare 666. as appeareth out of the Revelation, Cap. 17. 13. although Irenæus doth write, *Lib. 5. cap. 25.* that this place of Scripture hath bin notably corrupted, the words whereof are these:

18 Hoere is wisdom. Let him that hath vnderstanding, compute the number of the Beast, for it is the number of a man, and his number is sixe hundredeth threescore and sixe.

I haue sayd already, * that these words, The number of a man, are not to be vnderstode of any magickall or mistickall word, which by the arithmetickall computation of the letters therein comprised, would yeeld the iust number of 666. For this manner of noting out a time, is altogether strange and vnkowne in the holy Scriptures. And to be short, it is more meete and agreeing with the brain-sicke Cabalists, then proper to the Spirit of God. In the which odde facultie, although Irenæus sometime toke some painefull study, yet he decided the same in Valentinian, *Lib. 2. cap. 40.* Again, those that haue waded therein, (as did Irenæus and others) we see how vncertaine they are in themselves, and how repugnant the one to the other: for looke how many heads there are among them, so many severall iudgements shall we finde.

* Chap. 7.

Now the cause why they all stumble especially vpon this stone, is, for that they do not attentiuely marke the verie wordes of Iohn: and yet the Spirit of God in that place speaketh verie simplie and plainely. For after he had foretold the state of Antichrist in the sayd 13. Chapter, and also described what manner of one he should be: he also in plaine sort did set downe the time, wherein all those things should be fulfilled, namely, the yeare 666. which he tearmeth the number of a man, that is a plaine number, and easie to be knowne, not hard to be reckoned, (euen as in Esay, Cap. 8. 1. a writing that is plaine and easie, is called the penne of a man,) and in such sort to be coumpted, as men vsually in those dayes were accustomed to number. And these yeares beginne not at the time of Christs birth, but, rather of his suffering, and from the time of Iohn. Therefore the Spirit of God telleth vs, that in the supputation of these yeares, we must vse the ordinarie, and common kinde of reckoning then practised. And the reason why the Spirit of God is so carefull about aduertising vs heereof, is, least when question is made of the comming of Antichrist, we should thinke that those yeares were in such sort to be coumpted; as in Daniell Cap. 9. 25. where the yeares of Christs comming are reckoned by weekes of yeares: for we should be deceiued if we should take that course. Truth it is, that God would haue the time and comming, as of Christ, so of Antichrist, expressely set downe vnto vs, but yet both of them after a diuers manner of reckoning. For the time of the comming of Christ, was to be coumpted among the Iewes by weekes of yeares: but the time of the comming of Antichrist, by a familiar, popular, and common kinde of numbring, such as all men did ordinarily vse. For that kinde of coumpting by weekes of yeares, is intricate, hard, and not so familiarly knowne vnto euerie man: but this manner of reckoning, which is, by adding of yeare vnto yeare, is vsuall, and truly, verie playne and common. God bled the former, when he dealt with the Iewes, among whome, the number of seauen, was

was a solemne matter, and religiously accounted of; and who were already accustomed to observe and compute many things by multiplication of seauen weekes; as namely, the yeares of Iubile. But he vsed this latter, being more common, which is done, by adding eache seuerall yeare, as it followed in succession vnto that, that went next before, when he had to doe with the *Gentiles*, among whom, the Church was to be planted, and with whom, that solemnitie of seauens, or weekes of yeares, were neuer knowne nor practised, but only this other common manner, whereby they onely added euery yeare, as it followed, vnto those that were past, and went before.

Again, the Interpretours of Daniell, Cap. 9. bying another reason, why God, in pointing and limiting out the time of the coming of Christ (wherein the great comfort of the *Iewes* should consist) vsed rather the number of seauens, namely, to the ende that he might compare the time of their exile and banishment, which was, by the space of seauen, i.e. yeares, with the time of their comfort, and his mercie towards them which should ensue, which was seauen times seauentie yeares, that is 490. which number of yeares, those seauentie weekes prescribed by Daniell do amount vnto.

Then after this sort must we number the yeares, & compute the time of the Beasts coming, because the Spirit of God him-selle doth prescribe vnto vs the same manner: whereby it falleth out, that that time wherein the kingdome and state of Antichrist began publickely, openly, and that especially to be feared, and let by in the Church of God, was in the yeare after Christ 666. Although withall I am not ignorant, that after the tyme of Christ, there were diuers kindes of supputation of yeares in the Church of God, while some began to reckon at the conception of Christ, others reckon at the government of Alexander, and some againe reckon from the first yeare of Dioclesians Emperre: but verely, I my selfe doe thinke, that in this place,

those 666. yeares are to be reckoned, both from the death of Christ, and from the time that this prophetic was reueiled in: and especially for the more easie and readie reckoning, let vs beginne to reckon from the time of Christs suffering, so in the 666. yeare after his Passion, that blasphemous kingdome of Antichrist, wherof the Spirit of God had fore-warned, had openly, and euerie-where seized vpon the Church of God. Most certaine it is, that at that verie time, and in that verie yeare, the Papisticall and execrable Masse, a verie defacing and blotting out of the death of Christ, began euerie-where priuately in Churches to be celebrated in the Latin tongue, as Bale writeth in the first of his Centuries, Cap. 80. namely, in the time of Vicatlian Bishop of Rome.

Againe, this number 666. limited for the reueiling of Antichrist, may seeme to some to be so set by God, for that it containeth about the third part of those two thousand yeares, wherein some thinke the world shall stand and continue, from the time of Christ, vnto the ende of the world, only there is a little ouer-plus of yeares in this multiplication ouer and aboue the iust number of 2000. and those are to be allowed to this ende and purpose, that Antichrist might haue a time wherein he should raigne, and after haue a fall. But touching this which I haue affirmed of the numbring of 666. yeares: how true it is, let vs now more attentiuely consider. For the issue of things, and the accomplishment of the Prophecies it selfe, ought to be accounted an omni-sufficient witnesse and profe of mine assertion. The which, that it may the better appeare, this I say, and affirme, that it is most certayne, and out of all controuersie; that the strongest bulwarke, or rather ground-woke of the Antichristian kingdome, began then publikely, and in verie deepe to be layde, and to be reared vp in the midst of the Church, when one onely man, by the publike consent of Christians, began to be called and acknowledged by the name of Byshop of Byshops, or, Vniuersall Byshop: and this began, and that by the

the authoritie and will of the Emperour himselfe, about the yeare of our Lord five hundred and foure, as is manifest out of Chronicles.

For Boniface the 3. Bishop of Rome, was pronounced by the Emperour Phocas (as I haue shewed before) vniuersall Pope and Bishop of all the world, and that with this prerogative, that this priuiledge to him graunted, should continue for euer to his successours being Bishops of Rome and there seated. This was done by Phocas in the first yeare of his raigne, which is reckoned by all Historiographers to bee the yeare of our Lord 603. Neither did Phocas deale thus liberally with the Romane Bishop for nothing: For whereas the said Phocas had villanously murdered his predecessour Mauricius the Emperour: by this so bountifull a bribe bestowed on the Romane Bishops (who alwaies could do much in the Citie with the people of Rome) he redeemed, and so recovered the fauour of the people, by the helpe and commendation of the sayd Bishop. For before the people of Rome bare deadly hatred agaynst this Phocas, for the butcherlie murder so treacherously perfourmed by him vpon Mauricius; and in reuerge thereof they would none of him for their Emperour. Therefore by the industrie of this Boniface Bishop, in way of recompence of so liberall a largis, Phocas was brought in fauour with the people of Rome: who thereupon began in solemnity to crye, God saue the Emperour. It may peraduenture be supposed also, that Phocas was moued hereunto, in regard of a constitution of Iustinian, (which is to be read, lib. 2. *Novella*. 131.) concerning the foure holie Counsells, where the Emperour willeth the Bishop of Rome to sit first in the Synod, and the Bishop of Constantinople after him in the second place. Now, touching this priuiledge graunted by Phocas, it was afterward confirmed in a Synod assembled at Rome, vnder the sayd Boniface the 3. Anno 607. as Sigibertus affirmeth. The which Synod consisted of thre score and two Bishops, thirtie Priests, and thre Deacons, wherein there was full power graunted to the Bishop of Rome, to

ratified and disanull the election of other Bishops. After that, in the Synod of *Affricke* (which was nere about this time, and was assembled vnder Constance the Emperour, nephewe vnto Heraclius) this title and inscription was made him: Vnto *Theodor* Bishoppe of *Rome*, aduanced to the toppe of the holie Apostolike dignitie, vnto the holie Father of Fathers, to *Theodor* the Pope, & highest Prince of all Prelates: the Synod of *Affricke*. &c.

Thus then wee haue found out the foundations of this Antichristian Apostacie and periured State (described here by Paule) publikelie layd, about the yeare of our Lord 604. but yet wee see that here wants of the former number of yeares; for it is to bee five hundred sixtie and sixe. How then? For sooth from that time forward the power of this kingdome and of this vniuersall Bishoppe, that is, of Antichrist, began more and more to inroach, in so much as now, all matters appertayning to the Church of God, began to bee directed at his appoyntment. And to speake brieuely, then began the increasing, the partes and the whole constitution and frame of this Apostacie, openly in the face of the Church to be laied out, fashioned, and strengthened euen as a little Infant, which being within the mothers bellie, receiuech there the knitting together and fashion of his members.

But as yet the foule puppie (Antichrist) was not fullie brought forth. For hitherto the power of this vniuersall Bishoppe was ouer-shadowed by the authoritie of the Emperre, whereunto as yet he acknowledged himselfe subiect. A prooofe whereof may bee this, that the election of the Bishoppes of *Rome*, were yet now by the Emperours of *Constantinople* ratified and confirmed, and the sayd Bishoppes were subiect to their censure and reformation, yea and deprivation, and that after the time that *Phocas* graunted them this priuiledge.

But at last, after time the authoritie of the Romane Bishop began to increase in *Italie*, and the Paieslie and power of the Romane Emperour, who kept at *Constantinople*, began

to quaille daylie more and more, or rather began now to bee euen at the last cast in *Italie*: and lastly, when at *Rome* the *Romane* Bishops became the Emperours Legates or Vicegerents, or rather became caruers for themselves, and began in their owne name, and as of their owne authoritie to meddle in Church and Common weale matters, to dispose of publike and priuate affayres, and by the consent of the people to rule the whole roass: then at last they easilie intreated the *Constantinopolitan* Emperours to yeeld ouer vnto them (and that by publike edict, and vnder a faire Charter) all that their interest and iurisdiction, which they had ouer the *Romane* Bishops: And further, thit they would will and commaund, that whosoever hereafter were by the people and Clergie, elected Bishops of *Rome*, should forth-with, without any confirmation therof had from the Emperour, and without sending him a sacred Epistle (as they termed it) whereby they protested vnto him their loyaltie; bee reputed for lawfull Bishoppes of *Rome*, and bee by and by accompted to haue all lawe in their owne hands, not subiect to y^e comproulement or censure of any. Whereby it came to passe, that now the *Romane* Bishops needed not the confirmation of any, no nor the consent and approbation of the *Romane* Emperour himselfe (who then kept at *Constantinople*) but euen of their owne swindge, as being now become their owne men, tooke vpon them that authoritie, power and dignitie. So that from that time forward, the sayd Bishops began to lue as men free from all iurisdiction of the Emperour, that is, without the checke or reach of any man or Magistrate whatsoever: yea they began to bee compted like vnto GOD himselfe, not to bee iudged or called into question by any mortall wight. (*Canon. nemini. 17. quæst. 3.* and *Canon. Nemo, quæst. 3.*) Now this without doubt may seeme to bee the full height of the Antichristian kingdome, and without all controuersie it is to bee so esteemed, especially considering that it was erected, came to light, and obtayned so ample authoritie at such a time. And this so great and ouer-spreading power of the *Romane* Bishop,

Bishop, whereby he was exempted from all censure and jurisdiction of the Emperre, was graunted first vnto him by Constantine Pogonatus the bearded, an Emperour of *Constantinople*, whose raigne is reckoned to be about þe yere 666. or as some reckon 668. But yet Charles Sigonius (lib. 2. of the kingdome of *Italie*) had rather referre the graunt of this priuiledge vnto the yere 684. Howsoeuer it be, certaine it is that Benedict Bishop of *Rome*, was the first that euer vsed the benefite of this ouer-lashing and licentious libertie. And it is an easie matter for a Clarke or Scriuener to misse in the compt of a yere or two: which is to bee resourmed by making recourse to the Revelation. For it is well knowne to all men, what great diuersitie is sometime found among the Historiographers about the supputation of yeares and times, and that by reason that the Christian Church hath not alwaies obserued one and the same manner of reckoning. Therefore in so great a somme as this, it is like ynough that a few daies should either be added or detracted. Whereby we see it now appeareth, that the kingdome of Antichrist was framed and set vp the very same time and yere that the spirit of God had fore-tould: namely, *Anno Domini 666.*

And as for the kingdome of *Mahumet*, it began about the yere 623. vnder the Emperre of Heraclius, and in the 30. yere of his gouernment: So that the kingdomes of Antichrist and *Mahumet* differ not much touching the time of their rising. And as for this of *Mahumet*, it increased so mightilie in a smal space, namely, within the compasse of 32. yeres: that by meanes of his Gallies & Raues, he sodainly brought vnder his subiection the greatest part of *Asia* the great, *Phaenicia*, and part of *Affricke* in the time of Constance, the sonne of Constantine the yonger, nephew to Heraclius. *Anno Domini 655.* So that wee see, the former yere and number of 666. mentioned in the Apocal. cannot appertaine to the kingdome of *Mahumet*. And as for the kingdome of Antichrist, it did neither so speedilie nor so easilie spread it selfe abroad as did that of *Mahumet*.

That

That those thousand yeares after which it is said
Sathan should be loosed: cannot appertaine to
the time of the comming of Antichrist.

The 21. Chapter.

YEt there is one thing more, which as it may seeme,
may be objected unto that, that hath been spoken. And
that is Revelation 20. 2. & 7. where it is written that
after a thousand peares Sathan should be let loose, and should
trouble the whole world, and gather together Gog and Ma-
gog. That is, the Gentiles, straungers and strangers from the
Church of God, to make warre agaynst her. Some there-
fore suppose, that by this place, rather, the time of the com-
ming and Kingdome of Antichrist is set downe and limited.
But how variable and diuers the interpretation and iudge-
ments of the duncient writers haue been touching the sense
and meaning of that place, appeareth by Austin lib. 20. De
Ciuilitate Dei cap. 8. 9. & lib. 21. cap. 22. Yet I will speake
what I thinke, and which, after aduised consideration had of
all things touching that place, I suppose is to be determined
thereof, namely, that those thousand peares (as is euident,
most manifestly, euen by the euent) do not a whit concerne or
set out the time of the comming of Antichrist: but rather that
they are to bee reckoned and accompted, after that the sayd
number of peares of 666. were once expired. Whereby it
commeth to passe, that by succession, in this sort, of times, we
haue plainlie set downe vnto vs, what shall fall out and bee
performed, almost to the ende of the world. For befoze the
sayd thousand peeres were to take place, those things should
be accomplished which were spoken of Cap. 16. 12. namely,
that Euphrates should be dried up, and a way opened for the
Kings of the East to come and make inuasion vpon those
Territories and Countries, which were befoze subiect to the

Romish iurisdiction. Which surely is come to passe: For undoubtedly those Kings of the East, which passed through Euphrates, being dyed by, (that is, which gaue them easie passage through the midst of her Channell) and surprised the Segniories, that belonged to the Romane Emperre, were the Turkes. Therefore it must needs bee that the Turkes Emperre, should first bee raised before those thousand yeares could be fulfilled. But if wee begin to coumpt those yeares from the time of Christs suffering: then assuredly before the opportunityall of the Turkes (which is reckoned to be about the yeare after Christ one thousand two hundred) those thousand yeares will bee fully expired, and so the Apocalips, that is, the propheticke of the Spirit of GOD, shall seeme false. The which but once to thinke, is extreame impietie. Wherefore, I am still of the minde I was of, and begin to reckon those 1000. yeares from the yeare sixe hundred sixtie sixe: which two numbers being put together amount unto one thousand sixe hundred sixtie sixe. After which tearme of time, those things are then to come to passe and bee fulfilled: which the Spirit of GOD in the 19. of the Revelation, and the Chapters following hath laied open: although withall I knowe to bee wicked to appoynt, or search, after the verie time and moment of the latter iudgement, Acts, 1. 7. Neither haue I that gift, or purpose in this mine assertion.

That the practises which were vsed to frame and

set vp the kingdome of Antichrist, were

deuils and deceiifull.

The 22. Chapter.

The 22. Chapter.

The 22. Chapter.

The 22. Chapter.

The 22. Chapter.

The 22. Chapter.

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The 22. Chapter.

The 22. Chapter.

The 22. Chapter.

And although the same for the most part are already touched in that that goes before; yet Paule hath briefly expressed the same, when in a worde he teacheth all this mischievous worke A myserie. For thereby he sheweth, that so great a wickednesse should be practised, and perfourmed by Satan, covertly, craftely, closely, and subtilly. For by the word (*μυστήριον*) A myserie, no excellencie is shewed of that deuillish and Apostaticall doctrine; but only the craft and deceite of the work-maister, and author of this kingdome; (who is that olde Dragon and Serpent, who also is called the Druiſſ, Revelation 10.2.) and yet some take this word *Mysterium*, in such sence, as though Paule had therein of purpose affected to, expresse the great *Antihesis*, or contrarietie that is betwene the doctrine of Christ and of Antichrist. That as the sacred Gospell of GOD is in very many places of the Scripture called in way of praise and commendation A myserie: So Antichrist should also teach his pestilent and damnable doctrine, by the very selfe-same name of A myserie: whereby it might seeme to carie the greater countenance of holinesse and maiestie amongst men, and so be the more plausible received. And certaine it is, Revela. 17.5. that the Beast which representeth Antichrist should put upon his most wicked Superstitions the name of A myserie. And this maiestie and solempne title he pretendeth to adde credite vnto his false doctrine; and also to the ende men should not make too narrow search into these matters, and at last indeed espie them what they are. And truely this strong kinde of delusion, was deuised vnto the papistes (as many things else were) from the very heathen themselves, who cloaked their Ceremonies of Bacchus, their abominable Church-rites, and execrable Church-robberies, vnder the name (as it were vnder a seemely baile) of A myserie, least such filthy pollutions should euen smicke before men. So also the propiane Sacrifices of the Goddess Ceres, and likewise those batwiole solemnities vsed in the worshipp of Pryapus, and those banquetting Tunkettes which therein were caried about

and openly shewed, (as Eusebius reporteth in his Booke *De preparat. Euangel.*) were set out by the Pagans, with the plausible title of a Mysterie: As though they were no defiled things, but mysticall, hidden, darke, and (in a woyle) verie venerable by meanes of their profound significations.

And (trust me) it was iust so in the time of Poperie. (The thing it selfe and long experience hath prooued it to bee most manifest and true.) For, vnder what title and colour did they more commend and couer their Idolatries, Superstitious Ceremonies, yea and apparant blasphemies: but only hereby in tearming them Mysteries, Secrets, vnderstood but of few, and which were not to be published or made knowne. So, all the masking attire of their Bishops at their first consecration, and after at their installing, being already consecrate. So all the Stage-like furniture and implements at the celebration of their blasphemous Masse: So their Habites in Monkerie, and to make short, an infinite companie of horrible blasphemies, and wicked actions of theirs, are borne and boasted out as sacred and holie, because (forsooth) they are solemne and mysticall in their significations: where as notwithstanding, in very trueth they contayne nothing else then meere coniurings agaynst God himselfe, and plaine blasphemies agaynst the blood of Christ.

Therefore, the meanes whereby this kingdome and impietie is established, is, and euer was, craftie couzoning, and deceit, and that vnder the goodlie pretence of godlinesse and of holie mysteries: intrapping by that meanes the simpler sort, who were not able to iudge of the matter by the rule of Gods word.

That

That the Antichristian kingdome was to rise

by little and little, and not at a suddaine :

*according to the fore-warning of the
Spirit of God.*

The 23. Chapter.



Our S. Paule hath with-all signified vnto vs by the word Worketh, or, is a working, that the said kingdome, and wofull state of Apostacie, should rise by degrees as it were, and not be brought to his fullnesse in a shor't time. The which caution giuen out by him, containeth in it an aduertisement, that was verie mete and necessary, euen for the Church that then was, whereby they should the more warily perceiue and shunne the subtilties of Sathan.

Therefore this assertion of Paule teacheth vs thus much, that this kingdome of Antichrist was to be raised by a little at once, and not to be perfected either in a moment, or in a day or houre. But yet the Schole-men are of another opinion: for they thinke that it should start vp and aduance the head on a suddaine. But Paule affirmeth another thing, namely, that Sathan, the craftie contriuer of it, should closely and by sleighes worke and set forward the same: and at last, after long protract of time, and many circum-ventions spent, should obtaine his purpose. But before we open the same any further, or teach more at large the truth thereof, I thinke mete first to aunswere an obiection which may seeme to be raised out of Reuel. 17. 12. & 17. the verses whereof, are as followeth.

12. And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a Kingdome: but shall receiue power as Kings, at one houre with the Beast.

17. For God hath put in their hearts to fulfill his pleasure, and to do with one consent for to giue theyr

kingdome vnto the Beast, vntill the works of God be fulfilled.

For so is this place to be set together, as that the 17. verse do immediatlie follow the 12. for that there is a mis-placing of verses, and a renting asunder of the Chapter, though the fault of the Printers: which also hath happened in other places of the same booke, as the learned Theodor Beza hath observed and taught vpon the 15. verse of the 16. Chapter.

It seemeth therefore that this is meant hereby, namely, that the Beast should receiue her saide power of those tenne Kings for an houre, which if it were true, it would giue great strength vnto the opinion of the Schole-men. But mine answer here-vnto is, that this place of the Reuelation doth not properlie appertaine vnto that Beast which representeth Antichrist, but rather vnto that which is a figure of the Romane Empire; and that not as it was afterward, when it was removed vnto *Constantinople*: but as it was while it remained in *Italie*. For it is said that it should come to passe, that before those tenne Kings should arise, which should vtterlie ouerthrowe *Rome*, and the dignitie of the Romane Empire, there should tenne other appeare, (and that at one time or instant) which should indeauour to raise againe in *Italie* the Empire of *Rome*, and giue and restore vnto that first Beast her auncient Kingdome, but, should nothing preuaile. Wherefore that place of the Apocalypse is directly to be vnderstood of those who attempted to restore and set in place the said Empire, not in the East and *Constantinople*, but in *Italie* and in *Rome* it-selfe: who also, as the Spirit of God hath specified, should be in number tenne, but as yet (when John wrote) were not begun, or come at all: and further, should arise, all, much about one time or instant, and contend for the re-establishing of the sayde Romish Emperre. After whome, tenne other should succede, who contrarywise should deuoure the sayde Emperre, that is, should vtterly, and from the verie foundations turne vpside-downe, and put out the same, which was the meaning of the

Therefore ouer-passing the opinions of other men, and specially of those, who thinke that those tenne Kings, which should fauour the Beast, were suche Emperours as liued before the daies of the Emperour Domitian, (for thez opinion swaruech cleane from the meaning of that place.) This I affirme, that this place of the Reuelation, (which is read, Chapter 17. verse 12. and 17.) is to be vnder- stande of those tenne Emperours and Kings, who raigned last of all in *Italie*, after such time as the royall mansion of the Empire was transpoted vnto *Constantinople*, at what tyme the Constantinople Emperours had much adoe to holde the possession of *Italie*, which at last came to passe immediatly after the death and murther of Valentinian the third, that valiant Emperour that was of the bloud-Royall, about the yeare of our Lord, 459.

For it appeareth by Histories, that incontinently after the sayde murther, tenne Kings at once did start by in a moment (or verie short time) who reached after the Em- pyre in *Italie*, and laboured by might and mayne to re- store the decayed credite and countenance of the same. Therefore they are the tenne Kings or Emperours which should receiue power for an houre. And to the ende this my opinion and interpretation may appeare the more true, I will now recite them in order as they were. Therefore, the first of these was.

1. Maximus, who was the verie murtherer of the sayde Valentinian, and was him-selke in the second moneth of his Empire slaine by Genfericus King of *Goths*, and cast into the Riuer *Tibris*.
2. Avitus, who in the first yeare of his Gouvernement, was deposed by Richimer a *Goth*.
3. Maiorianus, being at that time made Emperour at *Ravenna*, died before the third yeare of his Emppye was expired.

4. Severus

4. Severus made Emperour likewise at *Ravenna*; was poisoned within the tearme of thre yeares after he came to the Crowne.

5. 6. Anthemius, & Richimer a *Goth*, admitted to the administration of the Empire, and participation of Affinitie by Anthemius: he likewise was taken away within the time of foure yeares of his regiment.

7. Olybrius, sonne in lawe unto Valentinian the third, created Emperour, who lived but seauen monethes.

8. Glycerius; made Emperour at *Ravenna*: he also lived not one whole yeare, but was slaine by Iulius Nepos.

9. Iulius Nepos was swyth-with slaine by Orestes Paister of the *Hoxses*.

10. Augustulus sonne of Orestes, after he had bin Emperour one yeare, was deposed by Odoacer. This man was the last of the Italian Emperours. And after these, other Kings began to rule in *Italie*, which not once thought vpon the reducing or restoring of the Italian Empire vnto her former dignitie, but laboured their utmost, her better ouerthrowe; for they were barbarous men, such as were the *Angians*, and *Goths*, who began now openly to beare rule in *Italie*.

Now all these Kings, of whome I haue spoken, reigned almost but an houre, that is, a verie short time and space, yea, they reigned and died much about a time, in as much as all of them came to the Crowne within little lesse then the compassse of tenne yeares: and it may be, that the Image thereof, (I meane the state of *Doperie*) may heerein resemble her **platfourme*, and agree iompe there-with, in hauing her tenne last *Dopes* verie short liu'd, for a small conclusion, and ruinous confusion of that kingdom.

Therefore both the number of the Kings which is specified in the Scriptures, and the verie short time of their gouernment, confirme h my interpretation, and proueth it to be most true: which I had rather follow, then that exposition which *Primasius* giueth of this place, vnderstanding by an houre any time, whatsoever, either short or long, where-vnto, the

* ἀρχετύ-
πικον.

the 8. Chapter, verse 1. of the same Revelation, is repugnant.

That these three things were the chiefe and principall groundes of the kingdome of Poperie: First,

the diuers heresies that sprung up in the Church rom.

changing the natures and office of Christ: Secondly, the

bitter bickerings that were among the Bishops

and thirdly, the large bounties of Emperours,

and certaine other men (who both were

able and superstitiously bent) which

they bestowed on the Church

of Rome.

This 11. Chapter.



Which being so, we are now to lay open, by what steppes this seate and tyrannie of the Romane Empire, stept up to such a time and magnificence; and how at last it attained his small furniture and perfection of building; in the place of * desolation; that is, where the

* Geddon-Harma.

heards and ashes of ruinous Rome were to be found: The first and originall ground-workes in laying and establishing the kingdome of Antichrist, were these, to wete, the errors of Hereticks, the contentions of Bishops, and the superstitious bendings, and excessive liberalities of Christian Princes: for so, that, these foolish and immoderate largesse bestowed upon the Church, is rather to be feared; then true deuotions: for they were too-too ouer-laying and cockering, fauourers towards the Church, and chiefly, the Church of Rome. And touching these three causes, which I called ground-workes, of the Antichristian kingdome; it may easily be perceiued, that they likewise were three mightie and effectuall steps or degrees, whereby Antichrist by little and little reared him-selfe vnto that huge, and tyrannous power which afterwards he attained.

And first, touching errors in matters of faith and religion, truth it is, that the Romane Church, yea, all the Western Churches remained more pure and sound then the Easterne, and those in Syria, by two especiall meanes, the one, for that in the West there were continuall persecutions stirred up by the Emperours of Rome, the other, for that the wits of the Western men were alwayes more grosse and dull, where by it came to passe, that they of the Easterne Churches repayed often, in matters of doubt, vnto the Church of Rome, and required their iudgement and helpe, in condemning new-spung Heresies, and so by this meanes, the credit and estimation of the Bishop of Rome, began more and more in wonderfull sort to increase, and be highly reputed of in the Church of God: for the many and diuers Heresies that then were, did not only shake the Christian faith, but made it as a matter greatly doubted of, among many, in the East especiallie, where by also they made readie way for that generall back-sliding which after ensued. And therefore those Heresies are called by *Christostome*, Armies of Antichrist, especially such, as spring last, whereby, bitter contention was rased, and heald, repugnant to the word of God, touching the natures of Christ, and of their vntion or linking together, of the office of Christ, and of the merits of our workes, suche as those were which were stirred up by Arrius, Nestorius, Eutyches, and Pelagius: which Heresies were both most detestable, and most forceible, to overthrowe the vprightnesse of mens iudgements. And therefore by this meanes, vpon a suddaine, the superstition of Mahumetisme, began in the East, and by occasion of the continuall dissensions that were among the Christians, touching such points of Doctrine, it was admitted willingly, and prevailed greatly. For the Easterne Churches were now sained, turmoiled, and foule deformed, with an infinite number of heresies: for looke how many heresies there are about matters of faith, and doctrine, so many foule blots and blemishes there are in the Christian Churches. And truly,

Chrysofome

Chrysost. upon Math. Hom. 49. observeth verily; that after
such time as Theodosius the great, had once again written temples
and places of publike assemblies vnto hereticks; it came
to passe that the Churches received great deformitie, & woun-
derfull increase of heresies. Therefore the Churches of the East
seeing they had lost all credit and reputation of Christian pro-
fession among their neighbours & contemporaries at home, they
increased Symmachus, then Bishop of Rome, & that he should
by his censure cōdemne the heresies of Aetianus, seeing that as
then the Easterne Bishops had no such power & authoritie o-
uer their people: so also they desired of Agapetus that he would
depose Antimus Bishop of Constantinople, who was a heretic. And
to make short, all Ecclesiasticall histories are plentiful in such
examples. This therefore was the first meane, whereby the
kingdom of Antich, began to get footing. The second meane
hereof was, the continuall dissensions, garboiles, brawles, &
wofull contentions of the Bishops among themselves, whereby
not onely the selues became odious among men, but even the
doctrine of Christ; wherof they were the pillars, began to grow
into utter contempt. These sturs were very comon in the Ea-
sterne Churches, but not so vsuall in the West, by meanes of
the continuall persecutions that were there: for idleness & long
rest, doth make men more wanton & dissolute, whereby it came
to passe, that the Bishops that were thus molested, were glad &
faine to flee vnto an other Bishop, of greater countenance, whereby
they might be eased, & kept fro wrongfull dealings offered the
by other Bishops. Now as for the Bishop of Rome, he no doubt
by meanes of the famousnes of the City it selfe, seemed the
most principal, who also was ready & willing to yeeld his hel-
ping hand in the reliefe of other Bishops their distressed e-
states; for both Athanasius being put out of his Bishopricke
by the Arians, made his repaire to the Bishop of Rome, as vnto a
sure refuge: & after him Fabianus, & before him many other
did so like, as appeareth by histories, infinite it were to reckon
by all examples in this behalf, in so much as in proceesse of time
this repaire vnto the Romaine Bishops in times of exigence,
procured him great authoritie among all nations in Christen-

come: any that indede so great, as that the said Bishops did
 there-by easily take occasion to abuse it. Where-vpon, Ber-
 nard *Lib. 1. c. 4. de considerat. ad Eugenium*, complaineth
 grievously that the Bishop of Rome belittled him-selfe so, as
 where-by he shewed that he had indede all fullnesse, of po-
 wer, but not of iustice; when once it began to be iustified by A-
 postolike authority, that monstrous men, & very malicious
 beasts should be admitted unto Bishopricks, and high Eccle-
 siasticall preferments. This therefore was the second degree
 where-by the Antichristian kingdome was aduanced. The
 third & last, was the exercise & copping of honours, that certaine
 Princes, & especially Emperours bare to that See: for this
 third point was likewise a principall pillar in that building,
 for in those daies not onely all men of all sorts contended to
 their utmost, even like man men, to lade those Bishops with
 immoderate wealth and possessions: but even Emperours
 them-selues heaped vpon them honours, priuiledges, and o-
 ther dignities, belonging to the maiestie of an Emperour, as
 the office of a ciuill Magistrate, in so much, as they submit-
 ted vnto the censure and approbation of the Bishop of Rome,
 both their owne Decrees, and the Constitutions of the Sy-
 nodes. Iustinian the Emperour sent Ambassadors vnto
 Iohn Bishop of Rome, to procure his approbation of the booke
 of Ciuill Lawes, which he had made, and published, as ap-
 peareth by the Epistle prefixed before the said Code of Iu-
 stinian. Yea, some Emperours haue ouer submitlie given it
 out thus, that, Their Lawes do not disclaime in waie of i-
 mitation, to resemble the holie Canons, as though (for-
 sooth) the maiestie and authority of Imperiall Edicts, were
 farre inferior vnto that of the Popes Decrees and Canons.
 And in truth, where-as those Emperours did (not so poun-
 derly) bestow vpon those Bishops so great reuerences:
 what else did they bring to passe in the end, but only a dysper-
 sion of deadly poison in the Church: the which some of the
 Popes alone (as a backe) haue written, was heard in the
 life of Siluester the first, distinctly uttered in the eyes
 of the Church, what

what time so large reuenues were graunted to the Church of Rome, by Constantine the great. Ierom vpon Malachi writeth plainly, that the Church after that it came to the protection of Christian Princes, it increased in power and riches, but decreased in vertue and godlinesse. Lastly, to what ends were there so many priuiledges graunted by them, both to places and persons Ecclesiasticall, especially to the Church of Rome, whereby they were exempted from all power and iurisdiction, euen of ordinary Magistrates, so that they might be without checke of any, hauing libertie to liue as licentious, as they list.

These were the unhappie beginnings and proceedings of so great tyraunie, whereby the kingdome of Antichrist, and this generall Apostacie was founded, increased, and made strong. And yet this so great power receiued also some furtherance euen by Iustinian the Emperour, and somewhat before the time of Phocas, by vertue of a lawe of his in *Novella authent. 131. de quatuor sanctis concilijs.*

By what other degrees and occasions the authority of the Romane Bishop and kingdome of

Antichrist was either flie drawne forward, or strongly established.

The 25. Chapter.

BUt Satan the craftie work-maister wrought not only by these engines and subtil practises, in aduancing the kingdome of Antichrist, but applied also other deuises of his, as if he were to set abroach all the policies he had, and vtmost indenuour he could, in weaving this webbe. For vnto these beginnings and proceedings were adioyned other causes and occasions, as hang-bies, which were neither small in themselves, nor feeble in their force. Namely, first the faime and renowne of the Citie of Rome it selfe, which was called the head of the world. Se-

condly, the decayed estate of the Empire, and the empty seat thereof being at that time translated vnto: *Constantinople*. Thirdly, the bountifull benefices of certaine Bishoppes of *Rome* bestowed vpon all *Italie* in generall, and moze particularly and specially vpon *Rome* it selfe; as testimonies of their loue; and pledges of their care which they had of their Citizens and sheepe. For Leo the first, Bishop of *Rome*, went out and met Attilas, who was making inuasion vpon *Italie*, and turned him backe, hauing pacified him with a very milde speech; in so much as that furious Beast (at whose verie name al men trembled) being soothed by; without once touching any part of *Italie* returned into *Pannonia*. Pelagius the first, Bishop likewise of *Rome*, did so asswage Totilas; a most reuel tyraunt, by humble suite and petition, as that when he had already surprized *Rome*, and in great rage was devising how to bring it to utter ruine: yet he obteyned thus much of this angrie and furious Totilas; that euen Totilas himselfe should inhibit further fierings and slaughter to bee committed in *Rome*. There are other great good turnes recorded of other Bishops of *Rome*, employed either vpon all *Italie*, as by sending or intertayning Ambassadors; or els peticularly vpon *Rome* it selfe: which things, woithelie procured to them and their successors, great and special Maour, not onely at the hands of *Italians* and *Romanes*, but also of strangers and men of forraigne Nations. Whereby it came to passe, that for remedie agaynst the iniuries offered of some officers, and Lieutenants, yea such as were without the precincts of *Italie*; appeales were made vnto the Bishops of *Rome*. So did Victor Bishoppe of *Faenza*, call for assistance at the hands of Gregorie the first, Bishoppe of *Rome*, agaynst the Iudges in *Affricke*; which committed many things with wrong and violence. So likewise he took into his protection Isidore Multellus, and Constantius, agaynst the hard proceedings of their Bishops. And in like sort he receiued his helping hand vnto Adrian Bishop of *Thiber*, agaynst Larissus & the Metropolitaines of *Asiatica* (yist. 46. in his. 11)

So also did the saide Gregorie write verie sharply vnto Brunchilda the Queene of *France*, for that she did wickedly permit the *Jewes* within her Dominions, to intertayne and keepe *Christians* as their bond-slaves. And to conclude, thence it came to passe, that verie barbarous people, and the Princes of *Gotland* (although as yet they were aliaunts and straungers from the profession of *Christianitie*) had the Bishoppes of *Rome* in very great accompts, and inuēoured to increase and set out their creditte and estimation to their best. For *Atalaricus* King of the *Goths*, caused by publike edict and proclamation, that *Boniface* the fourth, and *Iohn*, Bishoppes of *Rome*, should bee highly reuerenced and worshipped by the people and Senate of *Rome*. And after him *Theodoricus*, a King likewise of *Gotland*, commaunded the same to bee performed. To make short, that I might herein comprize and shew by all things as neere as I can, the principall pillar of this authoritie and tyrannous power, was founded vpon that famous saying of *Christ*, so much tolt and boasted of, but mis-vnderstood, Feede my sheepe. *Iohn* 21. 16. 17. The which the Bishops of *Rome* contending with towne and nagle, will needes haue to bee vnderstande of *Peter* and his successours only, and in no case of *Paule* or of *Iohn*, who was most beloued of *Christ*, or of their successours, affirming that they are the true and proper successours of *Peter*, vnto whom alone this power doth appertaine. Wherevpon it began that *Peter* was tearmed the Prince of Apostles, and the Bishoppes of *Rome* (which boast themselves to be his successours) make challenge of this priuiledge, as tied so straight vnto this seate & Citie of *Rome*, as whoe whosoever shall bee thereunto installed, are without all controuersie indued with the like power. But what saith *Bernard* vnto *Eugenius* Bishoppe of *Rome*, touching this matter? *Epist.* 237. Surely in great disdaine he writeth thus. A true successour of *Paule*, will say with *Paule*, not as being Lords ouer your faith, but furtherers of your ioy. And he that is an heire of *Peter*, will giue care vnto *Peter*,
speaking

speaking thus, not as bearing rule ouer the Cleargie, but as patternes vnto your flocke. Who will persourne this vnto me, that I may see before I dye the Church of God as it was in olde time; when the Apostles let downe their nets, not to catch siluer or golde: but to catch soules? Whereby it sufficiently appeareth, that he thought nothing lesse, then that the Bishops of that Sea were to be reputed the true and lawfull successours of Peter or Paule. These therefore were the beginnings, proceedings, degrees, and supporters, whereby the kingdome of Antichrist was strengthened, and at Rome especially established.

That the authoritie and power of Antichrist was at no time received, without the resistance, and gain-saying of some good Bishops.

The 26. Chapter.



And yet this power and Emperie, neither came to perfection at first, neither was blurped at first without the great grutching and resistance of manie. For at all times, yea after the Apostacie was once begun, there were euer one or other, either good men, or Bishoppes, which openly gain-sayd it, and condemned it as wicked, opposing also themselves agaynst it frankly, and to their vtmost indeuour, by whose meanes the Lord did sufficiently fore-warne his Church, if it could bee wise, to beware of this yoke of bondage. And truly in the yeare 600. what time as yet it was in the swadling cloutes and beginnings; all the Greeke Churches, and especially that of Constantinople, and which was disperfed ouer Dacia, & Illyricum, or Slavonia, and Rouly, and crien out agaynst that blurped power. Those Bishoppes which accused Symmachus, Bishoppe of Rome, before Theodoricus King of the Gothes, among other crimes which they layd to his charge this was the principal,

capall; for that he reputed himselfe as a lawles man, without
 the therke or comproment of any, that is, not subject to
 the censure of any man, by Magistrat whatsoeuer (as appea-
 reth in Canon Nullus distinct, 33.) Dinoth an Abbot in
 Britaine, that is, in England, did likewise iustly oppose him-
 selfe agaynst the same. Gildas in his treatise *De causis*
Ecclesiasticis orbis, of the correction of the Ecclesiasticall
 state teacheth that this pertained to all Bishops, and not to
 any one, where it is saide. Whatsoeuer thou shalt looke
 see. Agayne, some of the chiefe and best learned Bishops of
 Germanie and Fraunce (as appeareth out of the storie of A-
 ventine in his Epistle to Anastasius) which both the begin-
 ning and goinge forward of that kingdom, For I will not
 speake of the Counsell of Carthage, where, when as the Ro-
 mane Bishop would haue brought in this tyrannie, he was o-
 penly by the whole assemble accused and conuined of forge-
 rie. The which treacherous wiche, Marke, Bishop of Ephesus
 did likewise publike agaynst him in the Counsell of
 Florence. Also in 1539, Lastly, Bellarmin, Capaine of the
 guard under Iulianus, did of himselfe depose the Bishops of
 Rome, being suspected of crafty dealing agaynst the
 Citie. On the 11th of July, 1570, when as this choyne of po-
 wer and Apostacie was somewhat settled, and that by the good
 liking and consente of a great many, yet Paulus Bishoppe of
 Corda againe, sayd it; and it no hand would graunte licence vnto
 Iohn Bishop of the Citie of Rome, to make an appeale vnto
 the See of Rome. The Church of Reuenna admitted of no o-
 ther head than her selfe, neither would she (although she were
 in Italie) bee subject vnto the Church of Rome; as touching
 the latter Pope, Nilus Archbishop of Thessalonica, did likewise
 write a verie learned booke agaynst the pismacie of the Pope.
 And as yet Orace made open resistance, agaynst this power
 and tyrannie of the Romane Bishop, and alwaies disclaimes
 the same; and that in such wise, as when Iohn Palaeologe
 Emperour of Constantinople; and Ioseph the Patriarch of

that Citle; and certaine other Bishoppes of *Great Brittain* (whome *Beffard* calls one) had in the *Florentine* Councell (*Anno Domini 1439*) appoyned of this powder of the Roman Bishoppes ouer all Churches: they were for so doing reynoued, and excommunicated by the other Churches of *Greece* and the *Eastern* partes of the world: Nay, which is more, the Pope himselfe voucht partly by conuoynt, giue a peece of golde into as many *Greece* Bishoppes, as will touch safe in the celebrating of their Masses; to call him *excommunicate*. In the yeere of our Lord 1400. (at what time *Bernardus Abbas Clareuallensis* liued) *Arnolde Brixianus* an eloquent man, and a psonke; declaimed lustilie abbes life time, agaynst this powe, and tyranie of the Pope, as *Sigonius* writeth (*lib. 2. de Regno Salicis*) of which also mention is made by *Bernard* himselfe in his 19. Epistle; whome therefore *Innocentius* the second Bishop of *Rome*; condemned for an Heretike; when now all the world began to allowe of this Romish crueltie. Therefore we see that in all ages there were some which opposed, even in the assemblies of Synods, cryed out agaynst this usurped power: untill at last (as was foretold by the Spirit of God) Antichrist and his doctrine preuailed and bare rule, (for so it pleased God to reuenge the contempt of his word.) while in the meane tyme every man held his power; and subdued himselfe thereunto in most miserable and shameful manner: which continued to the wonderfull great hurt of all Christendome, untill such time as *John Wickliefe* was reuelled; and stirred up by God in *England*; who opposed himselfe manfully agaynst it; and was the first man that with great valour cut the very sinewes of it a funder. After whom; by the great good will of GOD, *John Halse*; and *Jerom* of *Prage*; were giuen us, the very two Olive branches spoken of *Reuelation* 11. 4. After them succeeded *Luther*; and after him *John Calvin*; and others; valiant and courageous soldiers armed with the Spirit of GOD; who with great courage set themselves agaynst this doctrine and tyrannie: the which for

reason it selfe perswadeth no lesse, and the authorities of holie Scriptures, which are of neuer end, and laste estimation aiming be, both conuince it. Which reason (I say) is standerth; for that the kingdome of Christ and of Antichrist cannot stand together, (for they are things repugnant and cleane contrarie one to an other) and seeing that GOD hath made promise that the kingdome of Christ should bee both free, and last for ever, it must needs bee that the kingdome of Antichrist, which hindereth the same, should bee taken away. For otherwise it could neuer come to passe that Christ should freely beare rule ouer all. And, that a perpetuall and euerslasting kingdome is promised vnto Christ; these places proue. Psalme 2. 8. Daniell 7. 14. 27. & 2. 44. Luke 1. 33. Now, this vniuersall defection whereof I haue spoken, is reckoned among the chiefe and principall enemies of Christ and his kingdome, which he at the last should subdure. 1. Cor. 15. 25. Therefore it must needs bee that the same should be in the ende overcome, and trauersed vnder foot. And touching the sacred authoritie of holie Scriptures; this is most plaine and euident, that the most auncient prophecies of the Lawe and Prophets, haue beate vpon this poppe, that the kingdome of Antichrist should bee ouerthrowne. Dan. 7. 27. Reuelation 19. 20. And lastly, vnder the type and figure of that renowned and famous Antiochus, (whose life is set out vnto vs, to represent Antichrist) the same matter is layd open vnto vs. Dan. 8. 23. 24. and in the verses following.

Therefore let vs comfort our selues and be of good hope, and let vs stand stille in this our strife, for the recoverye of Christs kingdome; in as much as from the Lawe alone manerly we are assured, that he that the truth of the Gospell shall preache, Christ shall persecute him, and the kingdome of Antichrist bee cleane spoiled. Truth it is, that it leaneth vpon many supporters, and is maintained with great forces, and it seemeth a matter of to much labour, difficult, and doubt, as bying to winne the Romane route. But who can resist if will, and doctrine of GOD. Who can

lee,

let, that it bee not executed: Seeing there are so many plaine prophecies of the overthrowe of this kingdome. Therefore we are not only to conceiue hope that it shall so come to passe, out of that generall rule set downe, Esay 60. 12. Every nation and kingdome that will not serue me, shall be destroyed: but much more are we there-in to be strengthened out of this peticular prophetic of Paule, set downe of purpose in this place.

But withall, out of this verie place, the doating dream of the Manichies is confuted, wherein they affirmed that that originall power, which as check-mate, is opposite in all things vnto the true God, and to Christ, should be of an euerm-lasting continuance.

In the second place we are to consider by what meanes this so mightie and large a kingdome of Antichrist, shall at last be disannulled: Paule answereth, that it shall be done by the heareth of the Lords mouth. Therefore it must needs come to passe, that the same shall be brought to nought after another sort then men thinke, or then other kingdomes be overthrowne. For by this manner of speech, or circumscription, Paule setteth out the word of God ioyned with the true sence and power thereof. And the reasons that may be yelded of this so strange a iudgement, may be diuers: as first, that seeing the kingdome of Antichrist (which is a merre back-sliding from the Christian faith) was at first arise, and was afterward upheld by disguising and deprauiing of the word of God: so by the faithfull and sincere publishing of the same, it should be brought to ruine. Againe, seeing that this state and condition of things is a kingdome of darknesse and ignorance, it must needs fall by the light and knowledg of the word of God, and by vertue of the truth thereof, when once it begins to shine. For as by the rising of the Sunne, darknesse is dispelled, and by the dawning of the day, the night vanissheth: so, the bright beames of the Gospell breaking forth, the kingdome and doctrine of Antichrist must needs be defcried, and wholly destroyed. Lastly, Daniell 2. 44. & 7. 27. & 11. 45.

maketh no mention of any other kingdome, which should be raised after the preaching of the Gospell. For Daniell speaketh but of foure Monarchies, after which is promised a kingdome of Saints & holy ones, which should continue for ever: and so hath he made knowne unto vs, what shall be the state of the world, euē vnto the latter day: but the Spirit of God mentioneth not any other Monarchie which should succede, and supplant Antichrist and his kingdome: therefore it must needs be, that this last, euē the Monarchie of Christ, should last for ever. And touching the kingdome of Christ, it consisteth and worketh mightely by the preaching of the word of God: therefore by these weapons, and by this meanes, the kingdome of Antichrist is by Christ to be overthrowne. And as heere the word of God is called the breath of the Lords mouth, so in Esay 4. 1. by the spirit of his lips, is meant the word of God working effectually, because the bare sound of the word, without the spirit of God, is simply, and of it-selfe, of no force: therefore, whatsoeuer good is wrought in vs by the preaching of the word, it is to be ascribed wholly vnto God alone. Now, the reason why there shall not follow a fifth Monarchie after the fourth, this (in my opinion) can not so easily be alleadged, which notwithstanding some make account of as of a very sound one, namely, because in this latter, and languishing old age of the world, there can no such might and force of mankinde be raised vp, as may be thought meete for the establishing of a Monarchie: For vnto abstracting of the same great powre, were requisite, and great pollicie for the continuing thereof: both which are now wanting to the world, it being become so aged and creaked as ought to draw neare to its fall: Now in his decayed estate, all forces of his nature being almost spent, this is the reason, although vnto to make assurance, this I demaund; Can not Gods easie now raise vp men as strong in bodie, and as politike in wit, as before he hath done, when he set vp the former Monarchies? For what is the reason, why he can not do the like of he liued, being in himselfe he is omnipotent, & remaines alwaies unchangeable

and

and like himselfe: what then is the stay or impediment hereof
 forsooth because it stands with the Lords pleasure to haue this
 victorie achieved by the only power of his word, and prea-
 ching of the Gospell, to the ende that so he might the better
 commend his said doctrine to vs, in shewing vnto vs the in-
 finite might and maiestie of the same, the which notwithstanding
 men commonly neglect and set light by. This mine opi-
 nion is confirmed by that in the Revel: 19. 11. where the An-
 gell of God sheweth, that the false prophet (the Prince of this
 damnable crew) and his adherents, should be slaine with the
 sword of the Lords owne mouth. And, no doubt, the sword of
 Gods mouth, is the force, and efficacie of the very word of
 God, the which is apparent both out of Heb. 4. 12. and also
 out of another place of scripture, which is Revel: 19. 15. & 1.
 16. the like is also taught Iere: 17. 18. and hitherto is to be re-
 ferred that of the Psalm, 149. 6. where it is written, that the
 Saints shall haue in their hands a two-edged sword, that
 is, the power-full word of God: to destroy and bring to con-
 fusion the wicked and vngodly.

*What those tenne Kings signifie, which in the
 Revelation are said, should deuoure, and con-
 sume with fire the Harlot, and her fleshe.*

The 28. Chapter.

But heereunto objection is made out of Revel: 17. 16,
 an hard place inprede, which, least it should trouble
 vs, we were best propound and expound the same:
 thus therefore it standeth.

16. And the tenne hornes which thou sawest vpon the
 Beast, are they that shall hate the Whore, and shall
 make her desolate and naked, and shall eate her flesh,
 and burne her with fire.

Now seeing we cannot conceiue how this may be per-
 formed by the power of the word preached, but only by outward
 weapons, as Swords, and suche like: it seemeth in some
 sort

fort to be contrarie and repugnant vnto this assertion of Paule. Now then surely it is euident vnto all, that that place doth not at all appertaine vnto that Beast, that representeth Antichrist vnto vs, but to that Beast which did pursue out vnto vs the Romane Empire, such as it was while it remained in *Italie*, which, that it should be overthrowne in *Italie*, by tenne Kings, is here made knowne. And this exposition agreeth verie truly with the euent and historie of things done, from whence, we are especially to fetch this accomplishment and interpretation of this propheticke. For if we do respect who they were, who indeede were the chiefe authors of the bitter overthrowe of the Romane Empire in *Italie*, doubtlesse they were those Kings being tenne in number, whom Iohn here specifieth: although they did not literally or immediately succeepe eache other in their severall races, yet they all, and euerie one of them both made inuasion, and bare rule in *Italie*. Of these, Rhadagaisus was the first, who being made King of *Gothes*, Anno Domini 409, made assault vpon *Italie*, in the time of Honorius the Emperour, with 200000, *Gothes*, but with ill successe. For being put to flosse by Stillicon (chiefe Captaine vnder Honorius,) and taken at the *Citie Fessula*, he was by him hanged. Therefore this Rhadagaisus, is not reckoned among those tenne Kings, which raised the dignitie of the Romane Empire in *Italie*, seeing that his inuasion did no hurt either to *Italie* it selfe, or to the Empire of *Rome*, except only herein, in giuing ayne as it were by his example, and so opening a way and passage to others to follow him into *Italie*, gaue them encouragement ventrously to vndertake the enterpryse. These therefore that follow, are the Kings that are mentioned in the Reuelation.

1. Alaricus, for he was the first of those tenne Kings, being him selfe also a *Goth*, which began now to besaie the Romane Empire, and *Rome* it selfe in *Italie*. He liued in the dayes of Honorius the Emperour, and succeeded Rhadagaisus, being chosen King by the remainder of his dispersed armie.

armie. This man, was the first of any *Barbarian*, next after the *French-men*, that inhabited about the *Riuer Sequana*, or *Seine*, and after the Empire was there once settled, that surprized *Rome* in the yeare of Christ 414. in the yeare of the Empire of *Honorius* 18. and five yeares after the death of *Rhadagaisus*. But yet he did neither rase the Citie, nor did outrage the faithfull and well-disposed people there inhabiting.

2. *Adaulphus*, is the second, who also being King of *Gotland*, was possessor of *Rome*, and was the first that began to rage, and execute crueltie in the Citie, but being somewhat pacified, by the suite and intercession of *Placida*, Sister to *Honorius*, he did not utterly sack and deface the same, as he had purposed. He liued in the time of *Honorius*.

3. *Genfericus*, King of the *Vandals*. This man being sent for out of *Africa* into *Italie*, by *Eudoxia*, wife unto *Valentinian* the third, took *Rome* in the yeare of our Lord, 459. and in the sixth yeare of the Emperour *Martianus*. This now is the third of those tenne Kings, which by the decree, and determinate counsell of God, burned with fire that detestable Harlot. Truth it is, that *Attila* liued also about these times, who likewise perfourned great exploits, and greatly afflicted the *Romane* Empire. But this he did in the *Provinces*, and not in *Italie* it-selfe. For when in the second yeare of *Martianus* the Emperour, he was desirous to inuade *Italie*, and having taken *Aquileia*, seemed to set forward towards *Rome*: *Leo*, the first, Bishop of *Rome*, and part of the *Romane* Senate, went out to meete him on the way, and being come vnto him, humbly intreated him to spare the Citie of *Rome*: by whose petitions, he was so moued, as that he thereupon caused his army to returne into *Pannonia*, not marching one fote further within the boundes of *Italie*. Therefore this *Attila* is not to be accounted among those tenne Kings, which deuoured the flesh of the Beast, that is, of the *Romaine* Empire, and wasted the Citie it-selfe

with fire.

4. Odoacer, is next, being in number the fourth of those tenne, and lived in the dayes of Leo, the first, Emperour. This Odoacer was of *Campania*, and entering upon *Rome*, called him-selle at first, King, not Emperour of *Italie*. He did cleane cut off the race of all the *Italian* Emperours. He made hauock of *Rome* by the space of 14. yeares, in so much, as after *Augustulus*, which was subdued by him, there was neither any called an *Italian* Emperour.

5. Theodoricus, King of *Goths*, being sent for into *Italie* by Zeno the Emperour, to assist him against Odoacer, helb him-selle the *Romane* Empire in *Italie*, by the space of fiftie yeares: and to the ende he might make it knowne, how little he esteemed *Rome*; he kept his Emperiall residence at *Ravenna*. This man was the fift.

6. Athalaricus, who succeeded his Father Theodoricus, vnder Anastasius the Emperoure. For nowe the Empire of the *Goths* beganne by a continuall succession of their Kings, to take rooting and footing in *Italie*. And vnder the gouernment of this Athalaricus, the *Goths* continued their defacing of the dignity of the *Romane* Empire in *Italy*.

7. Theodatus, was the seauenth, and he also was a *Gothish* King, who succeeded Athalaricus in *Italie*.

8. Vitiges, the eight, King likewise of *Gotland*, after Theodatus, who wasted and spoiled almost all *Italie*. He besieged the Citie of *Rome* it-selle, which had broken and revolted from the subiection of the *Gothish* Kings, vpon confidence of assistance from the Lieutenants and Emperours of *Constantinople*. This man therefore (as *Sabellicus* reporteth) utterly detested, and put out all the lawes, customes, priuiledges, records of Antiquities of auncient families of the auncient *Romans*, which he found remaining in *Italie*. He liued vnder the raigne of Iustine the first.

9. Totilas King of *Goths*, succeeded Vitiges, and this is ninth of those 10. Kings. He liued vnder Iustinian the first, Emperour of *Constantinople*. This man both besieged, sacked, and

and utterly wasted the Citie of Rome: and to conclude, euen as the Spirit of God had fore-shewed it should come to passe, he burnt it with fire: and this fire raunged & raged by the space of 40. daies, without ceasing, in so much as the Citie, being then so thoroughly consumed, might iustly be iudged to be that *Geddon-Harma* (the ruine of Rome) spoken of in the Revel. that is the only shreds & heards, & utter overthrow of that famous & auncient Citie. For after this vastation, it remained only a ruinous & desolate place. And this befell in the yeare of our Lord 546. This scourge continued as is fore-shewed, Revel. Cap. 13. 5. by the space of 42. moneths, that is, three yeares and a halfe. For when the third yeare was expired, after this burning and utter overthrow of Rome done by Totilas, Belisarius, chiefe Captaine vnder Iustinian, began first to reuewe the same, gathering together such scraps and fragments thereof as were left; and at last, to environ with a wall the plot or soile where once the old Rome stood, which is the verie same, where with euen at this day that part which they call old Rome is beautified.

So Teias, who also was King of Gothes, in the tenth, who succeeded Totilas in the Kingdome, and vered or wasted her in but a short time, seeing that little or nothing was left of that auncient Citie, neither was there scarce any print or murther left of the old Romane Empire. This man being taken prisoner by Belisarius, was caried vnto Constantinople.

Now touching these matters, if we begin to reckon the time from Alaricus, they were achieued within the compass of about 132. yeares: but if we begin, as others will rather haue it, at the time of Qdoacer, they were 60. yeares, and some what more yndoung.

This point being thus made plaine: we now perceiving and see, that God would not haue the kingdome of Antichrist overthrowne with worldly, or carnall weapons (as the scripture speaketh) but spirituall: that he will not contend with him with an yron Sword, but with the spirit or breath of

his mouth. Other earthlie and humane Monarches haue used earthlie and carnall weapons, both to the raising of themselves, and razing of others. So did the *Persians* ouer-runne *Affria* with weapon and bloudie warre. And so againe did the *Macedonians* subdue the *Persians* by dint of sword. And so likewise did the *Romans*, tame, and bring vnder the *Macedonians*. But the Lord who at first made and framed the whole world, by vertue of his word, who also sustainerh and ruleth the same by the power there-of, and will also raigne in his Church by the preaching of his word: and lastly, who hath giuen vnto Christ a spirituall, not an earthlie Kingdome: will vse a spirituall sword, the effectuall preaching of the Gospell, for the foiling of his foes, euen as it is in *Zech. 4. 6.* and *Isay 9. 5.* For the saying of *Lactancius* is right famous, and most worthie of credite, which he hath in his fifth Booke, and ninetenth Chapter, It standeth with good reason, that thou shouldest maynteyne and defende thy religion with patience, or with death; where by keeping thy faith sound and vp-right, thou makest it acceptable vnto God, and gaynest credit and authoritie vnto Religion.

And heere that maketh no iarre, which is sayd, *Psal. 2. 9.* that Christ should haue an yron Scepter, whereby he should crush his enemies in peeces like a potters vessell. For indeede that place attributeth vnto Christ such power and might, as against which, his most obstinate and mightie foes should neuer be able to resist: but yet it doth not properly or literally mention the meane or instrument, where-with the enemies of the Church shall be destroyed. For that must rather be thought to passe by the word of God, then with weapons: for the weapons of Christians, and of the Church of God, are spirituall (as *Paul* speaketh, *1 Cor. 10. 4.* *Rebels* 19, 20) and not carnall of hostility. Whether

*Whether it be lawfull for Christians and such
as professe the Gospell, to wage warre with the
Papistes, in purpose to ouerthrow the king-
dome of Antichrist, and to roote
out his doctrine.*

The 29. Chapter.



Et we are not hereupon to thinke as some haue
done, that the outward vse of weapons is by
the Gospell utterly condemned (as Tertullian
lib. De Idolatria & Apologetico, Lactan. lib. 5.
cap. 22; & cap. 19. make report.) And euen the

Maronites were of that minde: and euen as this day some
Anabaptistes haue renewed the same error. But, if so be that
the partie be such, as may take warre in hand, it is not so of it
selfe unlawfull. And such a partie is the Magistrate, as ap-
peareth Rom. 13. 4. Luke 11. 14. But here we haue in hand,
to shewe the difference that should bee betwene Chyldes
kingdome, and the kingdome of this world. For as touching
the kingdome of Christ, as it is of it selfe spirituall, so doth it
vse spiritual weapons, such as are the word of God, the power
of the Spirit, and the light of the truth. But as for politicke
and earthly kingdomes, in as much as the pate to regard the
commodities, and haue consideration of things belonging to
this life, and are for that ende and purpose established: they
do maintaine and defend themselves by outward weapons,
by the Lords permission, yea sometimes by his expresse will
and commendement. And hence now ariseth, and falleth in-
to this poynt, that famous and profitable question, is often
handed and inquired after. Whether any man may at any
time, in defence of the Gospell, put on armour, and beare the
sword agaynst the Papistes (who undoubtedly are the state,
say, and kingdome of Antichrist) and vse such weapons, as
are called carnall, as wee reade to haue been done in Germa-
ny, England, Scotland, Flanders, and France: yea and so

practised this day. And this doubt may serve the deeper, and increase the more, for that Constantine the great, being now become a true and perfect Christian, did notwithstanding, and that by the counsaile and consent of all the Christian Bishoppes, take warre in hand agaynst Licinius, his fellowe and companion in the quarrell of religion: namely, to the end he might giue ayd and releafe vnto the Christians, whom the other did deadly persecute. For they were compelled by Licinius, to sacrifice vnto Idolles, agaynst their consciences.

Now, I do not herein make question, touching the persons of the men themselves, whether Constantinus might lawfully, in any respect, wage warre agaynst Licinius; or no, who was his fellowe-mate in the Emperre. For there is none, I thinke, that doubteth but he might, seeing he was a chiefe and high Magistrate as well as Licinius: and equals are not subiect the one to the other. But now I consider a reason of the cause of warre, whether to deliuer and set free the Christian profession from persecution, and to renuue Idolatry. Constantine might iustly moue, and wage warre. This question is somewhat intricate, and doubtful: for it often troubleth mens consciences, and especially by meanes of this place of Paule. The Lord shall deliuer A richrist by the breath of his mouth: For the better vnderstanding whereof, I must first make this distinction.

The ends, or occasions of matters for which such enterprizes are taken in hand: are not all of one force, nature, and degree. For some are proper, some accidentall. I call that a proper cause, or occasion, wherevnto the drift of our purposed determination and inducement tendeth, and that in such sort, as we seeme to respect it only, as though there were thereto adioyned no other reasons, or inducements, that might leade vs thereto: as when a pined man eateth, the direct cause of his eating, is the taking of his hunger. Accidentall I call that, which concurreth and falleth out together, with the proper and principall occasion, but not directly, or of necessity, there-

foze wee do not at the first in our aduilement, sprie especially thereat. For though that occasion were wanting, yet would we notwithstanding in hand with the action: as though delicate dressing were not added to the meat, yet would an hungry man fall to eating. Now by this distinction, if we hois and make vse of it, it will bee no hard matter to sit an answer, vnto the former scruple or doubt. For he that maketh warre agaynst the Papistes, or other Idolaters, or els agaynst the Turkes, or Heretikes, either he doth it chiefly and onely to take away their error and superstition; or else not: but, whereas other occasions and chiefe rust ones, of waging warre, went before, the which he being a Papistate had an eye vnto: it falleth out withall, that those agaynst whom he is to proceede, bee Papistes, Idolaters, Turkes, or Heretikes. Truly, reformation of error and heresies, is not well sought for by force of armes: neither should the certaintie of Christian doctrine seeme to depend vpon the vncertaine issue and event of warre.

Therefore, neither Christ himselfe, nor his Apostles, do at any time teach, that force is to be vsed agaynst such as are not well affected to the Christian faith. As if that were a lawfull and reable way to take away their error: For looke what religion is embraced vpon force, and distressed by compellarie meanes: the same is to be despised rather Mahumettine, then Christian profession. But, when as the parties are enemies to religion, shall haue offered other due occasions of warre: as, if either the Papists, or Turkes shall be crucified, and violate the conditions of publike peace: when it falleth out that the defence and maintenance of Christian religion, is loyned with the quarrell of publike right and iustice, and so enforced agaynst the Papists, or Turkes, being alienges, and strangers from the profession of Christ, and Christianity: but not in this respect for that they differ from vs in religion, but for that they are perturbours and breakers of the publike quiet. And so it cometh to passe, that then and vpon such an occasion, weapons are lawfully taken in hand, against

agaynst such as are dissenting from vs in profession of the faith, but that is not in regard that they are Heretikes, Idolatours, or Papistes; but in as much as they are seditious, disturbers of auacient rite, and open enemies to publike peace. And this distinction and censure is certaine most true.

And touching that of Constantinus Magnus, and of the warre that he had with Licinius, it is most certaine, that there had passed betwene Constantine a Christian, and Licinius an Heathen, certaine covenants and leagues for the maintenance of the peace of the Common wealth, and those solemnely ratified, by the consent of both parties: as Eusebius reporteth in the life of Constantine the great. The which conditions, seeing Licinius was the first that brake, when agaynst expresse covenante, he fell to persecuting the Christians: wee cannot make doubt, but that vpon very iust occasion, warre was waged agaynst him. For among those conditions this was a principall one; that y^e Christians might freely make profession of their religion, throughout the whole Emperre of Rome; that their meetings should be appoynted as lawfull assemblies; and that neither Constantine nor Licinius himselfe should stirre up persecution agaynst the Christians, in regard of their faith in Christ. Seeing therefore, that this first and chiefe pappe of their league and common agreement, was afterward treacherously violated and broken by Licinius; Constantine iustly and vpon good ground moue warre agaynst him; but not as being an Idolatrous King, nor for the ende to redresse his error which he beald of Christ: but so the ende that those publike covenants, and knowne letters of the Emperre, and peticular conditions agreed vpon betwene them, should bee kept in force, being it was not lawfull for either of them to violate the same. Other people and Nations haue done the like, who in that respect are sayd to haue waged warre for the Worlds sake. For there were at first certaine covenants betwene, and publike lawes made, and after proclaimed, by consent of both parties, for the peace, and benefit of the whole kinde: wherein,

wherein, among other things it was especially pointed out; that the Christian religion should not be altered, put out of place, or stop; and that no man should by any be molested or sustain wrong for that quarrell. The which point of peace and league, in as much as afterwards it was not kept by the Papistes, but openly violated by them: because those greivous warres, which are called heresie and schisme, are thereupon; and so, most lawfully it was persecuted the Papistes with fire and sword. Whom by this that hath been spoken it plainly appeareth unto all men; that those warres of the Papistes, which they call Cruciallas, being taken in hand only for the establishing of their religion: are unnamable and detestable. The which Martin Luther also hath manifestly observed, and published.

^a Who should for a principle, that *Fides non est seruanda cum hereticis*: by heretikes, vnderstanding true Christians. ^b Inquisitions.

That the kingdome of Antichrist shall at the last be quite taken away, by the last

comming of Christ.

The 30. Chapter.

Ret let vs returne vnto Paule, and to the overthrowe he reporteth of the Antichristian kingdome, from whence my discourse hath somewhat digressed. Paule therefore speaking of the rooting out of that vnable state) abeth, and with the brightness of his comming: that is, the comming of Christ. That these wordes should signifie, diligent search hath been made: For some thereby vnderstand the publishing of the Gospel, because that when Christ doth notably appeare, when his Gospel and doctrine is published. In so much as in their opinion, the comming of Christ is then sayd to be, as often as his kingdome is made knowne, and shineth by the preaching of the word. Some again take this appearing and comming of our Lord, in such sence as Paule often speaketh, namely, for that last comming of Christ, which is mentioned in the Creede, and is

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meant

meant by Paule, 1. Theff. 2. 19. & 3. 13. So that they vnder-
stand this place only of the last appearing of Christ, and not
of the preaching of the Gospell. And truely this iudgement
seemeth vnto me to be the truer. For it is strengthened by an
other like place of Paule. Tit. 2. 13. And againe, it is confir-
med and made plaine by that addition and difference, which
Paule ioyneth to it. For here mention is not made of euery
comming of Christ vnto vs, but only of that which is bright
and glorious, whereof the Scripture speaketh: which shalbe
then when Christ shall appeare to bee iudge of quicke and
dead, and to shewe himselfe to bee the true King and Lord of
all. The which his comming is therefore called bright and
glorious. And, The day of the Lord, and his comming
from heauen, 1. Theff. 1. 10. & 1. Cor. 1. 8. And lastly, it is
defended by the very euent of things, which is a right exposi-
tour of this Prophecie. For, if we shall say, that immediatly
vpon the first glimmering and preaching of the Gospell, the
kingdome of Antichrist shoulde bee overthrowne, and cleane
turned vnder side downe: the Prophecie will be found false. For
it is now somewhat long since the Gospell hath been prea-
ched: and yet notwithstanding we see the sayd Antichristian
kingdome not cleane taken away: nay, it standeth in strength
and flourisheth vnto this day. But if we shall vnderstand
these wordes of the last comming of Christ: truely then this
Prophecie shall appeare to be most true. For then, at least the
power and tyrannie of Antichrist shall cease, & be whollie and
bitterly abolished. And herein Austin (*lib. 18. De Ciuitate Dei*
cap. 4.) was of the same opinion with vs, who saith: That
euery in the last iudgement Antichrist shal be put to con-
fusion, and that in the Lords owne presence. And yet I do
not doubt, or thinke otherwise, but that the more sincerely,
and abundantly the word of God shall be preached: much the
sooner shall Antichrist bee diminished, and brought from his
state. But here Paule speaketh of his fall and small overthrow,
and not of a certaine shaking and weakening of him.

Thus

That the kingdom of Antichrist was to be bro-

ken and brought vnder foote by paine and poyson.

And thus we see, that it was not at once or in a short time.

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And thus we see, that it was not at once or in a short time.



At of the former discoures these three things
are to be gathered up. The first, that the
kingdome of Antichrist is to be cast downe
by momentes, or by little and little, and not at
once and altogether: or, as they are to say, at
a choppe. For as the Emperour of Rome, (whereof this is a
semblance) was defaced by poyson, as I haue shewed,
who as is taught in Dan. 2. 44. So also must the image
thereof be brought lowe by a little at once. And for this
cause it is that the Lord will haue it so, least if it should be
laid in the dust on a sodaine, there would too great a feare
and astonishment possesse the hearts of men; whereby they
could not be able to take our regardance and consideration of
so great a worke: neither could they so well vnderstand what the
same was brought to passe by the hand of the Lord, and by
the power of his worde. And now they see, when things are
brought by lesseure, and when themselves do much and per-
ceive by what meanes they are brought to passe, they much
for the first.

That there is no corruption of Christian reli-
gion prophecied of, which should succede

this kingdom of Antichrist.

The 32. Chapter.

Secondly, this is to be obserued, that the kingdome of
Antichrist shall stand and continue to the ende of the
worlde, although not in so good plight, power, and flour-
ishing

Whether besides the fourth and Romane Monarchie, there remaine any other, a fifth, to be erected; Where a verie hard place of Daniell is expounded.

The 33. Chapter.

THirdly, and lastly, that which out of the former discourse is to be gathered, is this, that here-after there remaineth no other Monarchie to be erected in the world, after time that of Rome, and this Image thereof, (that is the Romane Antichrist) is decayed: and so we may see, that what-so-ever was to come and fall out, from the first beginning of Monarchies, vnto the ende of the world, was made knowne before-hand vnto Daniell, Cap. 11. Therefoze vpon the ende and accomplishment of those things which are spoken of in that Chapter, immediatly, the last resurrection is not onely mentioned, but also the estate and condition thereof, to the great comfort of the godly, is described, Cap. 12. And yet should not the faithfull in regard hereof be the more slack in assaulting the kingdome of Antichrist, as though their labour should be frustrate, and to no purpose. Nay assuredly, their inuencions shall take good successe, and by little, and little, they shall cast downe that, which God would not haue to fall at a moment, or without one blow. Therefore they that do either sincerely preach, or faithfully embrace the Gospel, do dayly grind, waste, knap off, and to be short, they alwayes diminish the some-what of the Antichristian kingdome. But against this our third and last collection, that seemeth to be objected which is in Daniell Cap. 11. vers. 40. and those that follow, which are these,

40. And at the ende of time shall the King of the South push at him, and the King of the North shall come against him like a whirle-winde; with Chariots, and with horse-men, and with many Ships: and he shall enter into the Countreies, and shall ouer-flowe, and passe

pass through.

41. He shall enter also into the pleasant land, and many countries shall be overthrowen: but these shall escape out of his hands, *Edom*, and *Moab*, and the chief of the children of *Amon*.

42. He shall stretch forth his hand also vpon the countries, and the land of *Egypt* shall not escape.

43. But he shall haue power over the treasures of Gold and Silver, and ouer all precious things of *Egypt*, and of the *Lybians*, and of the *Black-Mooues*, where hee shall passe.

44. But the tidings out of the *East*, and the *North* shall trouble him: therefore hee shall go forth with great wrath, to destroy and roote out manie.

45. And hee shall plant the tabernacles of his palace betwene the Seas, in the glorious and holie mountaine: yet hee shal come to his ende, and none shal helpe him.

This place of Daniell, if any other be, is doubtles, verie intricate and obscure. Wherby it hath happened, that the iudgements of expositors, haue bin discrepant and diuers among them-selues. For some expounde it so, as that they refer it vnto *Tigrenes* and *Mithridatis* who made inuasion vpon the *Roman* Empire. Some againe had rather refer it vnto *Antiochus*. And againe some vnto *Pompey* the great, and *Iulius Caesar*. But, there bee many things which will not aduise of anie of these interpretations. The latter writers, refer it onely to the *Kinges of Asia*, and *Egypt*, who are spoken of in that chapter. The which iudgement, and interpretation, as I doe not surelie rectie: so am I withall resolute in this, that those two Empires are types, and figures to the Church, of such things as shoulde befall, euen after the coming of *Christ*. Therefore this is mine opinion: First that those two Kingdomes (whereof Daniell speaketh in the last place) are neither seld shoulde be Monarchies, neither are they so called, but onlie kingdomes: the which two, shall ouerturne, at what-foer shall bee left remaining, of the *Roman* Empire in the South.

South and East. And of these two Kingdomes of Kings, the one, saith Daniell shall come out of the South, the other from the North. And this Prophecie fellowe shall strike the greater terrour into this said Monarchie. Yet both these Kings, of Kingdomes, shall with shippes, Chariots, and Horsemen, that is, by sea and land, assaulte the fourth Monarchie, and the remnants thereof. And againe, richer of these Kings shall successiuelie, one after an other, lay hold upon *Egipt*, that is, subdue the same, and thereof possesse great treasures of Gould and Silver. Lastlie, they shall possesse *Lybia*, that is, the Region of *Cyren*, and *Ethiopia*, which is *Arabia*. These pointes therefore I take to be uttered by Daniell, as indifferently touching, and concerning both the said Kingdomes, but not respecting the fourth Monarchie, and Kingdome of the Romans. Afterward, in the 44 verse, these two kingdoms are compared together, and that of the South is saide should be disturbed by that of the North, which lieth Easternlie. So that the Southerne Kingdome should be in time the first, and that of the North the latter. And as for both of them, they shoulde pitch their tents betwene two Seas, and the holie Hill, that is towards *Iudaa*: but in the ende, they shall come to their ende, and finall destruction, and none shall yeald them succour.

These things are thus set forth in Daniell: the which if we doe vnderstand as some doe expound them, of *Pompey* and *Caesar*: they are then most obscure and dark, and nothing agreeing with the course of things that haue happened. But being vnderstood as I haue directed, then are they most plaine, and agreeing with the issue of things that are done. And to begin withall, these things can at no hand bee referred to the Romans, because they were first made possessours of *Lybia* and *Affricke*, before they set foot in the holie Land, that is *Iudaa*: (say so doeth Daniell according to the manner of his time, call that Region, as also their Neighbourhoods and people, bordering vpon them by their peculiar names, such as were well knowne in those dayes: the

Ammonites,

Ammonites, and Moabites; although his prophetic tendeth vnto those times, and those things, which he saie sheweth should then be accomplished, when as neither *Iudea* should be called the pleasant land, nor the *Ammonites*, and *Moabites*, should be termed by those names: which point, we are to observe, least otherwise these titles, shd trouble vs, and least we thinke that those things where-of Daniell speaketh, were to be taken, and then only to be fulfilled, while both *Iudea* had as yet the promises of God, and the *Moabites* were knowne by that name or title. He speaketh therefore of those Regions but in that manner, and with such names, as where-by in those daies they were knowne to the *Jews* to whom he writeth. But yet the things, which he fore-telleth, were then to come to passe, when as neither *Iudea* was any more the place of Gods rest, nor the house that contained the people of God, the which at the last fell out and came to passe, after the Gospel was once published, and Christ had suffered death.

This mine opinion is hereby confirmed, for that he speaketh of such things as should fall out in the latter daies, that is, in the last age of the world; after the accomplishment where-of, the An. II in the Revel. 10, 7, telleth of no time that should succeed, that is, after the fulfilling of these things: there is no time prefixed or set downe by the Spirit of God, which we should looke for. For after the voice of the seventh Angel, the mysteries, or hidden things of God, which are revealed in the Prophets, especially in this place of Daniell, Cap. 11. vers. 40; and so forth to the ende of the Prophecie, are to be finished. And so do I understand the words of Daniell, At the end of time, Cap. 11. 40. as also, Cap. 12. 9. & 1. that in the last time, and as you would say, the last age of the world, there should these two last Kingdomes spring vp, which heere he describeth and pointeth out, where-of the one should rise out of the South, the other out of the East & North. And these two shall, (as I said,) quite overthrowe, what-so-ever shall remaine in the South and North-East of the fourth Monarchie, that is, of the Romane Empire, the which

which they shall distresse by Sea and Land. True it is, Daniel speaketh of both these new kingdomes together, joining them (as it were) in one word; because he saith but only glauce at; and briefly shew by a short farre distant from his time; and the same very obscure, whereas notwithstanding they should be seuered shunder both in time and place, whereof the one should arise first, and the other after, as appeareth out of the very text. And that this my iudgement is true, it appeareth hereby; for that afterward these two kingdomes are compared together; not differing and diuers, as namely being two; whereof the one is sayd should ouerthrow the other; to wit, that of the North-east should vanquish the South-west, the which also in selfe should be the enemy with his end and regine. Lastly, whereas Dan. saith ver. 45. *Et erit* Goddsh In the glorious and holie mountaine: he pointeth out a place, namely *Iudas*, as Zech. 14. 4. Therefore those two Seas, within the which these two kingdomes should pitch their Palace, Babylon, or Seat for all, are set out by Daniel, and are sayd to be not *Welshen Seas*, such as are the *French*, the *Italian*, the *Africke*; or the *Spanish* Seas; because they tend not towards *Iudas*: but they are more Easterly, running along all that coast which lieth betwene the *Synack*, or *Egean*, and the red Sea. For those two Seas do border out the *Byssian* Countries, and lieth towards *Syrie* (as euery man may easily perceiue by Cosmographie). And to make short, *Affric* and *Syrie* are sayd to be all that region, wherein the Lord saith shall these two kingdomes should arise, which shall bring to nought the remainders of the *Romane* *Empire*: whereof the one should rise in the South, to wit, the *East* and *North-east*. For so do I referre, indifferently vnto either of these kingdomes, that which Daniel uttereth in the singling shunder. Therefore those two shall ouerthrow the *Antichristian* in those places where they shall pitch their tent; and in that part of the world which is contayned betwene those two Seas; namely; that called *Egean* or *Welshen*, and the red Sea, or *Africke*, lying by *Syrie*.

East, and North. Now, it was very behouefull that the seate of soyle of these two kingdomes should bee set downe, and withall that it should bee expessed of what Seas this Propherie should be meant; (because that *Rome* it selfe is situated betwene two Seas: which notwithstanding in this place of Daniell, is in no case to bee vnderstood; and many places there are in the world which are inclosed within two Seas: as *Greece*, *Peloponnesus*, *Pontus*, and *Asia* the lesse) least therefore this speech should bee doubtfull and past finding out: he hath described the whole coast of those Countries by the soyles that front the same, and by the Seas that are adioyning. And agayne, the very knowledge of Geographie doth shewe in what coasts, and places of the world this overthrow should bee perfourmed by these two Kings or Kingdomes that should arise: not assuredly in the West shall this ruine of the fourth Monarchie be brought to passe, but in the South and North, or rather North-east.

For, as for the Romane Monarchie, it had (as I haue said) two principall heads: the one lying Easterly, at *Constantinople*, the other Westerne in *Italie*: whereupon the Emperours themselves did so deuide the iurisdiction among them, that the one should bee Emperour and keepe his residence in the East, the other in the West.

And so also doth the Scripture make the like deuision, *Zech. 14. 8.* That position and head of the Romane Emperie that I called Easterne contained all whatsoeuer the Romane Monarchie had lying in the Southerne regions, in the East, among the *Scythians*, or the Northerne people dwelling somewhat toward the East. And that other Westerne or *Italian* Emperie possessed all the other Provinces. Now, this *Italian* Emperie was ouerthrowne by the *Goths*, and *Vandalis*, as I haue shewed before, and that long before the overthrow of the Easterne, almost six hundred yeares. But as for the Easterne or *Constantinopolitan* Emperie, which remained of the Romane Monarchie: it was long after, namely, about the ende of all things, and in the latter and olde age

of the world, somewhat shaken by the *Saracens*, and at last cleane shivered by the *Turkes*. And undoubtedly, in mine opinion, these bee those two Kings here spoken of, by Daniell. Whereof the one came out of the South, namely the *Saracens*; the other from the North-east, to wit, the *Turke*. And these two people of Nations, the *Saracens* and *Turkes*, did so spread and over-flowe vpon the face of the earth (as Daniell speaketh, verl. 40.) that they cleane trampled vnder-foote whatsoeuer remained of the fourth Monarchie, either in the East, North, or South, the whole Westerne part being by others long before over-runne: In so much as in all *Asia*, *Syria*, *Pontus*, *Aegypt*, there doth not now so much as a print, or the least marke appeare of the maiestie and power, which the *Romane Emperre* once sustained.

And touching the ruine and overthrowe of this peece of part of the *Romane Monarchie*, or rather of this that lay Easternlie, than of the other occidentall Empire: God would haue it fore-shewed by Daniell to the *Jewes*, because the people that inhabited the Easternlie head of the sayd *Romane Monarchie*, were better knowne to the *Jewes*, then those of the West, which dwell beyond the *Syriacke Sea*, and so were remoued farre off: neither had they as yet done any harme vnto the *Jewes*. As for the overthrow of the *Italian* or occidentall Empire, it is plainly reuelled in the *Apoca.* So that by comparing of both these together, I meane of Daniell and the *Reuelation*, we haue made knowne vnto vs whatsoeuer concernes the decay, either of the orientall and *Constantinopolitan*, or the occidentall and *Italian Emperre*, or whatsoeuer else is behouefull for vs to know for our comfort touching the state of the world, either in the East or West parts, euen to the end thereof.

Now let this mine exposition be compared with the event of issue of things, which is the best interpretour that can be of diuine Prophecies, neither can the Spirit of true Prophet of God report an vntoath. This is it therefore which I affirme (which both is true and hath testimonie from *Stories*) that

Constantinopolitane by Easterly head and Cyppe, which remained of the fourth Monarchie, was first impouerished by the *Saracens*, in that part of the North which looketh towards the East: but afterwards being made to stowe, (as moze shewd like handled by them and brought to a low ebbe) it was quite dashed and defaced by the *Turkes*.

We know by the *Romane histories*, that there were deadlie and continuall warres betwene the *Constantinopolitane Emperours* and those of *Parthia*, and after with the *Persians* who did succede the *Parthians*. For after the death of Alexander the great, when as for a while the *Parthians* had liued under the obeyfance of his successours, namely, the sonnes of King *Seleucus*: they then began, under the conduct of *Arsaces*, by plucking their necke out of poke, to enfranchise them selues into libertie, and to reare by a kingdome among them, calling the Kings of the *Parthians*, *Arsacides*, after the name of their first Capitaine. These raigned vnto the time of Alexander sonne of *Mammæus*, Emperour of *Rome*; and to the fourth yeare of his kingdome, which was in the yeare after the birth of *Christ* 28. In which very yeare one *Artaxerxes* a *Persian*, killed *Artabanus* King of the *Parthians*, the last of the race of the *Arsacides*. This man therfore snatching to himselfe the Cyppe and kingdome of *Parthia*, conueighed it vnto *Persia*. And the posteritie of this *Artaxerxes* and *Persian* Cyppe, continued vnto the daies of *Heraclius* the first, Emperour of *Constantinople*, which was in the yeare of *Christ* five hundred thirtie sixt, and so lasted in the whole almost three hundred twentie nine yeares. About this time now began the kingdome and Cyppe of the *Saracens*. For in the daies of *Heraclius* and *Mahumets* raigned *Syrochas* the last *Persian* King saue one: at whose hands *Heraclius* by composition, recovered whatsoeuer his Ancestours had at any time before taken from the Cyppe of *Constantinople*. So these two kingdomes of the *Parthians*, and of the *Persians*, which mutually succeeded each other, were terrible in deede for the time, as appeareth by histories, vnto the *Romane Monarchie*,

Monarchie; and to the *Constantinopolitane* Emperours: but yet they neither failed, nor greatly hated the Eastern, or *Constantinopolitane* Empire: nay, the Emperours of *Constantinople* held it out lastly with them at even hand, and stoutly made their part good against them. But the first batterie that made the said *Constantinopolitane* Empire to stoupe, was (as I said) in the East, South, and North, perfourmed by the *Sarracens*, who make the first of those two Kingdomes spoken of by Daniell, which was to rise from the South, and so spread it selfe ouer the face of the earth, in such sort, as it should assaile the fourth Monarchie, both by Sea and by land, in *Asia*, *Syria*, and the North-East. And in truth, the *Sarracens* did so sore amasse the said Eastern Empire, that it was neuer able afterwards to recouer it selfe, but began there-upon by little and little to decaye and drop away: for they with great expedition, euen like lightning, ouer-ranne *Syria*, *Cilicia*, *Cappadocia*, and *Mesopotamia*; all which prouinces they ynde and possesse from the *Constantinopolitane* Emperours: where-in the verie words which Daniell vseth, Chap. i. 40. speaking of the Kingdome of *Sarracens*, are to be obserued. This nation (saith he) shall come and shall ouerflowe and passe ouer, and shall speedelie ouer-runne the countries of the East and South: for so was it perfourmed by them, after a verie strange and miraculotis manner, and with wonderfull expedition (as the wordes of Daniell being ioined and set together, do purport) like vnto that speech of *Julius Caesar*, I approacht the place, I viewed it well, and got the field: as if they did flie, and were not stopt in their passage, either by defended Cities, or reach of Seas, or force of men: for within the compasse almost of threescore yeares, the *Sarracens* became possesseours of all the East, as also of *Egipt*. Again, they ouer-ranne all *Affricke*, and lastly, tooke vnder of *Spainne*, & of whole *France*: only the western people (excepting only a part of *Spain*) these *Sarracens* did rather assaye then subdue the: but as for those of the East and South, which pertained to the *Constantinopolitane*

politicall Empire, by force and armes they made a plaine conquest of them, and heald them in subiection, as, namely, *Egypt*, and also *Libia*, which is *Cyrene*, where in for a great space they bare rule: to so much as at that time the *Sarracens* hauing slaine *Homersida*, the last King of the *Persians*, defaced utterly the mightie *Persian* Empire. They also made invasion vpon *Iudaa*, and that pleasant land, which Daniell called the place of desire, and grievously afflicted the same, for as then was *Iudaa* subiect vnto the Christian Emperours, to wit, those of *Constantinople*. In such sort, as they heald the same in their possession a long time as they did *Egypt*, and enioyed the gold, silver, and all the treasures that were to be desired of those nations by the space of 102. yeares, and vnto the yeare of our Lord 1051. what time they were themselves vanquished, by the *Turks*. Nowe that the *Sarracens* are a Southerne people, there is no man that is ignorant. Thus therefore standeth that which Daniell affirmeth of the first kingdome, which should ouerthrowe the *Romane* and fourth Monarchie, and that in the East and South. And this tempestuous sturre happened in the world, and came from the Southerne coast thereof, where-as the Countries of the *Agarims*, or *Sarracens* do lye.

Further, this kingdome of the *Sarracens* pitched his tents betwene those two Seas, the *Syriacke*, and the red Sea, where-of Daniell speaketh, for they kept their princely pal-laice, and chiefe prouinces in that part of the world, which is inclosed with in these two Seas. And where-as heere obiection is made, that the *Sarracens* had two Emperiall places of abode, the one at *Babylon*, the other in *Cairus*, which was *Memphis*, a Citie of *Egypt*: it maketh no matter. For the chiefe and principall regions of their Empire, lay in that coast which is inclosed with those two Seas. Againe, their chiefe kingdome and longest regimēt was in *Syria* and *Arabia*, which by Daniell is called *Ethiopia*, where is the Citie *Meschina*, and the temple, or sepulchre of that abominable *Mahumet*, who on coming in the world, and in the

But

But now we are to talke of the *Turks*; to the end that this whole plate of Daniell, which no doubt is verie darke and obscure, may be made manifest: For these make that second Kingdome, which was to rise out of the North-East; and which utterly brought to nought the fourth Monarchie in the East, South, and into the other regions which were environed with the foresaid Seas: which also set foote into *Egypt*, oppressed *Judea*; and enriched golde, silver, and the pleasant things of the whole world; by the space now almost of 300. yeares. These therefore waited by Sea and land, with wonderfull successe the Easterly head of the said fourth Monarchie. And these also pitched their tents, and kept their shiefe Pallace & place of residence in that part of the world, which is inclosed within these two Seas, where of I have spoken; about the hill *Taurus* and *Syria* of *Damascus*, before the coming of the *Tartarians*, and before they had surprized *Constantinople*. For in that part, at first, the greatest part of the *Turkish* Empire was established. Now there is none that maketh doubt that the *Turks* are risen of the *Scythians* that dwelt in the East. And these were more terrible, the *Romans*, then were the *Sarracens*, as also Daniell describeth, who also was reported should succede, and in times to come after the said *Sarracens*: for the kingdome that is said should come out of the North-East, is spoken of by Daniell in the second place. And this prophetic agreeth with the storie of things done, for the *Turks* did suppress the Empire of the *Sarracens*; at what time they were by *Ismael* King of *Persia* driven up and driven out of their countries; and afterward (which also Daniell could should come to passe) they were made fellow-partners of the Empire; by *Mahomet* the *Sarracen*, being Sowdan of *Persia*, *Sogdiana*, and *Media*, because he was not able to match in power with *Calipha*, the *Saracen* of *Babylon*. Thus therefore the *Sarracens* being set by the saddle, the *Turks* enjoyed the Empire, and reigned in *Asia* & *Syria* full out the teame of 192. yeares, but afterwards, being molested by the *Tartarians*, and *Assumbeans*, Kings of the

That the enlarging of the kingdome of Antichrist

was (in imitation of Christ) to be perfourmed by

these two meanes especially, namely, the publike prea-

ching of a kinde of doctrine, and the vaunting shewe

of diuers miracles.

The 24. Chapter.



Now followeth the seauenth head of this discourse, to wit, by what signes and meanes Antichrist was to establish and hold his outrageous power and tyrannie. We haue already taken viewe of the wayes where-by he attained the same. It pleased the Spirit of God, that these points should be severally handled, to the ende that the godly should be the lesse offended, when they see them accomplished, both because they are brought to passe by the will of God, for the triall of the faithfull, and againe their coming was fore-tolde, to strike the greater terrour into the hearts of the wicked.

Now Paule telleth vs here, with what aides and supporters this kingdome was heald by and strengthened, the which he maketh to be of two sorts, the one, chiefe and principall, as, the working of Sathan, and that, mightie and effectuell; the other, inferiour, as serving to the other, which he calleth Signes, and wonders: but with all he addeth, what manner of ones they should be, namely, Lying: and againe, to what ende they tended, to wit, to deceive men, and hold them in all wickednesse and errour. All which points containe in them both singular comforts, and profitable considerations & fore-warnings of those things which afterward ensued. And touching the matter of consolations, assuredly they are most sweete and behouefull, seeing there can nothing more acceptable be reported, then that all those things which are done against the doctrine of Christ, (and that to the great admiration of men; in such sort, as that they should tearme them Miracles, and Wonders) are notwithstanding nothing else

Al.

but

but detestable practises of Sathan, and false miracles. And as for sope-warnings, this place is also furnished with such, where-by men are enabled to perceiue how it cometh to passe, that all the world is so easily drawne into that error. For where-as some do indeede obserue the same, they wonder and are astonied, marueiling how such a thing could so easily be brought to passe. And in the end, thus they resolute vpon the matter, saying, except the religion of Antichrist (which indeede is nothing else but a flat blasphemie) were the true doctrine of God, it would neuer haue bin so easily receiued, nor established vpon such a suddaine: but the answer is easie. God had sope-tolde that all these things should thus come to passe, and that he would giue such power vnto Sathan: the which prophesie, and with-all, iust iudgement of God, could not but be accomplished. Now, why God would haue it so, and that vpon verie iust cause, the reason shall be after rendred.

And to the ende this mine assertion might be throughlie strengthened, I haue to alleadge a place verie like vnto this, out of Math. 24. 24. And againe another which is in Reuel. 16. 14. And lastly, the example of the Magicians and Enchanters, which resisted the truth, as Paule alleadgeth, 2. Tim. 3. 9. all which do make plaine by what meanes the enemies of the heauenly truth haue alwaies withstode the same, so that we are not now to thinke it strange, if this verie practise be ascribed, to the pollicie of Antichrist and Sathan, (who hath in hand to worke this whole myserie of iniquitie) and to the sleighes which he vseth in mainteining this his kingdome against the doctrine of Christ, and indeede, reason it-selfe doth peece no lesse. For seeing that the kingdome of Antichrist, is in truth, a verie depauration of the kingdome of Christ, but yet an imitation of the same, it must needs be, that as the kingdom of Christ is upheld by these two things especially, to wit, the doctrine of the truth, and the power of Gods spirit, as Paule witnesseth, 1. Thess. 1. 5. So the kingdome of Antichrist hath to oppose other two things, namely,

his errors against sound doctrine, and his myracles or workes of Sathan, against the myracles and power of the holie Spirit, that he might cast a myll before mens eyes, and handle the matter so as he might be taken for Christ him-selſe. For so at last doch he easly obtaine so much, as that he is reputed for verie Christ, when as he maketh open shewe of the verie workes of Christ, of his doctrine and myracles, and like a wicked witch treacherously counterfaiſe the same. Therefore in stead of the truth, Antichrist hath nothing else but lies & wicked error (wherein he doth iniurie to God) in stead of the power of Gods Spirit which worketh miracles, he blurteth out his wonders. For Christ leading his Apostles, joyned theſe two together, Mark 16. 17. &c.

And first wherre as Paule saith, that the coming of Antichrist should be by myracles: the word Comming, is to be referred not to his first appearing, but to the whole strength, furniture, frame, and maintenance of the said kingdome: for, these words, his coming, signifie thus much, his establishment, stay, and over-spreading power, shall be atchieued by the means and force of Sathan, working miracles. Which two points haue indeede lustely enlarged the state of Popery, and with all, they do very liuely point, and paint out the same vnto vs. For what is more common or vsuall among them, then this vaunting of infinite myracles: and what one thing do they more earnestlie vye and seeke for at our hands? Alas redly the *Turkes*, and followers of Mahumer rose at first by hatching a new kind of wicked doctrine, but as for myracles, they neither boast that them-selues did euer persourme them, neither do they require such at the hands of others. But as for the Papists, they repose the top and toe, the But, and make, and assured anchor-hold in the matter of myracles: and hence is it that they so crake of them with such open mouthes, and cast them in our teeth: so that Poperie can not be better described vnto vs, nor more plainly deciphered for the verie kingdome of Antichrist, then by this speache of Paule.

Who be those three Spirits, where-of mention is made in the Reuelation, and are said to be the chiefe ministers of the Antichristian kingdome.

The 35. Chapter.

By the former exposition, it is easie to be knowne (I meane so farre-forth as concerneth this place of the Apocalypse) what those thre Spirits do signifie, which are sent by the false Prophet vnto all the Kings of the earth, to plant and establish his kingdome. And they are said to be like vnto Frogs, but the place it-selfe is in the 16. Chapter, verse 13. 14. which are these.

13. And I sawe three vncleane spirits like Frogs come out of the mouth of that Dragon, and out of the mouth of that Beast, and out of the mouth of that false Prophet.

14. For they are the Spirits of Deuils, working myracles; to goe vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Allmightie.

Some in expounding this place, do thinke that this number of thre is put downe (as set & limited) for that which is uncertaine & infinit, as it is spoken in Salomon, A three-fold coard is not easily broken. Therefore in their opinion these three spirits are euery spirit stirred up & sent abroad by Satan for the maintenance of this kingdome of lies, such as infinite numbers of mē, & claw-backs of Antich. haue bin, both liuing as yet, & dead long since, such as was Eckius, & others, who defended the same with tooth & naile, and promoted it to the utmost of their power. But others seeme to come nēer to the true meaning of h place, for they take regard of h nūber of 3. as indeed it is to be obserued: but yet they do not fitly ynough restraine the same only to Diuines, or Sozbonists to Pponks, and

and professors of the *Decretals*. For my part therefore having advisedly weighed and considered of all things, I take these three *Spirits*, to distinguish three chiefe and principall degrees and conditions of men, by whom, as it were by Legates and choise instruments and especiall Patrones, both *Poperie* it selfe and the whole kingdome of Antichrist was at first framed, erected, and enlarged, and whereby even to this day it is cherished and maintained. For whereas Christ had for the publishing of his kingdome these three especiall degrees and orders of Ministers, to wit, Apostles, Doctors, or Evangelistes and Bishops: So Antichrist hath on the other side his Cardinals, Schole-men and Bishops.

The Cardinals of Antichrist wil needs seeme to resemble and be answerable unto the Apostles of Christ, whose power is to stretch to every corner, and not to be limited within the precincts of any one Countrey. And as touching Doctors and the first Evangelistes, which at the beginning of preaching the Gospell, were inseperable companions of the Apostles: they are matched (a Gods name) with the Schole-men (as they are called) that is, the whole rabble of Sophisters, and order of Doctors, either such as professed and lived a secular life, or a regular, as themselves terme it, that is, a Monkish or Cloyster-life. Lastly, concerning Christian Bishops; the Bishops of the Popes orders, and of the Devils making are in stead of them.

And undoubtedly all these orders and degrees, are the verie pillars of *Poperie*, who are sent by the Pope, or that false Prophet, in divers manners and upon severall occasions unto the Kings of the earth, either as *Pellengers*, or as simple Legates, or Legates *a latere*, according to the qualities of the business that this kingdome had to dispatch, and all of them assemble themselves to warre against the godlie and Saints in *Geddon-harma*, that is, in that place where also Rome once stode: which place assuredly is the very thoppet wherein all treasons and practises against God and his appointed, are forged.

Now, this sentence and interpretation of mine, is ratified by the circumstance of the time, and by observation of the Similitude which Iohn hath used, and (which is especially to be observed in these Prophecies) by the very event or issue of things, which is an omnisufficient witness and expounder of this Prophecy. So then, these Spirits are said both to bee wise, and also to be distinct and diuers the one from the other, although they be all set forward by one and the selfe-same author, Sathan, or rather his sonne, that detestable false prophet, that is the Pope. And as for those Cardinalls, Sophisters, and Popish Prelates: who can more iustly be sayd to be their sire than Sathan himselfe? and what is their doctrine, their life, and practise but only deuillish?

Further, that there are sayd to be vncleane Spirits, For being that they are stirred up by the Deuill; who is an vncleane Spirit, it cannot be chosen but that they must bee like their father, and practise of his workes.

Lastly, touching the time wherein these things began: that also might be noted and by-hooded by Iohn. For Iohn sheweth that these began to bee seen after such time as a way was laid open, for the Kings of the East, and the riuier Euphrates, which before time was as it were a sacred bound-marke of the Romane Empire in the East, and leuered the same from foraigne Nations, when Euphrates, I say, began to bee as it were dyed up, and to giue passage to the Easterne people, which brought vnder foot the Constantinopolitane Emperours. This people and Nation were the Turkes, and Tatarsians, who being the first that ever passed ouer Euphrates, brake by, and as it were dispaled the auncient limites of the Romane Empire, and so made in-roads and inuasions (as I haue said) into the Romane Monarchie: And this happened about the yeare of our Lord 1051. After which time especially, the Scholl-men and Popish Ponkes (for there were other Ponkes long before that, both more holie and better to bee borne with, then those that now are of the Popish profession) began to haue Denmes and Cloysters, as it were

Castles

Castles and Block-houses of Poperie in every place to be founded, built, and dispersed, namely, after the yeare of our Lord 1200. as appeareth by histories. But as for Cardinals: the order of them began long since the other, who neuer the lesse crept up since the power of the *Turks* began to bee so great, and haue obtained such credit at the hands of Kings, that they can at a becke turne and winde them to what purpose they list. For although Gregorie the first (who liued before such time as the *Turkes* made invasion vpon the *Roman* Emperre) in his Epistles 15, 77, and 79, make mention of Cardinals: Yet that maiestie and power that now is allotted to a Cardinalship, is but an invention of this later time and age: the which some ascribe vnto Gregorie the 11, who reduced the Court of *Rome*, from being seated at *Auinion*, vnto *Rome*: but some other who do most lauaue Cardinals, do attribute it vnto former Bishoppes. Lastly, touching the name of a Bishoppicke: that assuredly is most ancient, in as much as it is often spoken of in the holte Scripture, as 1. Tim. 3. 1, 2, &c. But such as it is now in the state of Poperie, it is fresh and newe, as being brought up long after the time of the Apostles, or of such as liued neere after them, yea, after the daies of Bernard Clarevallensis: in so much as the *Augzani*, who liued in the daies of Constantine the great, by occasion chiefly of the vnwonted insolencie of Bishoppes, and such as was neuer heard of before, shooke backe from the societie of the Church. And assuredly the Bishopplic Jurisdiction that now is in the Church of *Rome*, is not Euangelicall, but flackly Sathanicall & Deuillish, which hath turned all things to ambition, couetousnesse and pride: whereof I will speake the lesse in this place, because both *Huister* Calvin, lib. 4. of Christian Instruction Cap. 7. And Charles Molinæus in his booke *Contra paruas datas*, doe seeme to me to haue very sufficiently handled this point.

To conclude, the similitude which Iohn blith in calling them *Frogges*, yeeldeth sufficient strength vnto this mine interpretation: for as *Frogges* are uncleane creatures, living

In wyse; full of wyle; tedious and importunate in their continual croaking: so also are these three orders of a very stutty kinde of life; and alwaies most clamorous, in beryng the vertuous and Saints of Gods; which to bee true, the very thing it selfe; and their importunate out-cries and importunes in every place of the world against the assemblies of the faithful, do plainly declare.

By the myrracles that were wrought for the credite of the kingdome of Antichrist are termed by S. Paule, Lying wonders.

The 36. Chapter.



Having thus made these things plaine, let vs prosecute the other points which concerne the subtille practises of Antichrist next wee year, sayth Paule (by effectuall working) and in *2 Cor. 11. 14.* with all power. By which wordes he giueth vs to vnderstand, not only that Satan should worke, but also that he should worke effectually and with all his might. That the power of Satan should be great, and his craft and subtiltie deepe, it is plainlie fore-told, In respect whereof it is sayd of Christ, that Satan should preuent, surpriue, and seduce, almost the very elect and chosen of God. Whereupon Austin vpon the 9. Psalme sayth: Satan shall in those daies performe so great workes, that many thereby will bee readie to thinke, that God hath cast off all care of humane affayres: Power he will exercise in his kingdome, and subtiltie he will shewe in his myrracles. For nothing saith he is more fitting with fooles, the thar which they see and perceiue with their senses, *lib. De uilitate erudenda ad Romanos cap. 16.* The which that Satan might performe, he workes and makes shewe of myrracles: which Paule in this place calleth (*2 Cor. 11. 14.*) signes and *regiments* wonders: Now, some may aske what pur difference be

twene

betweene these two wordes: but in mine opinion it needes not. For Pauls purpose is to shewe that Antichrist should by the helpe of Sathan worke no vsuall and common kinde of miracles, but such as were rare and wonderfull, that so he might drawe men into erroys: and to bee shor, that he should counterfaite as neere as was possible, those excellent workes of Christ, whereby the truth of the Gospell was at first sealed. Of these miracles, some are such as the Papistes dreame are ordinarily and dailye perfourmed by their men; and some againe are such, as they tell vs were long ago done about the graues of their Saints and religious persons: whereby a number of Superstitions were raised, and especially that foule and blasphemous error of praying to Saints, as being our Mediatours, or Intercessours to God. And of this sorte they can reckon vs by a thousand. For the Papistes can fetch with a wet finger a miracle to perswade any popnt they list, be it neuer so sottish and repugnant to the word of God; whereby they may perswade fooles to giue credite to every head and part of their erroneous doctrine. The which I would largely lay open, but that these bookes are full stufft with such copies. But where it is added by Paule, that these are but, Lying miracles, wrought in all craft, and deceiuablenes of vnrighteousnes: It is meant wee should giue but little credite vnto them, and bee assured, that notwithstanding the same, the doctrine of Antichrist is nothing true. For seeing they are but lying signes, and shall wee be at no hand to beleeue them: we are likewise in no case to giue credite to those signes and miracles. *Chereth we say with Austin, lib. De unitate Ecclesia cap. 18.* Let them giue oer these allegations, which are either the cogging couzonings of deceitfull men, or the straunge illusions of lying Spirits. For either they are false that are reported, or if there bee any perfourmed by Heretikes; wee are the more to be ware of them. Now, these signes of Sathan are called Lying, in two respects. First, in regard of the things themselves, for that for the most part they bee but meere illusions:

not the thing it selfe which seemeth to bee done, and so appeareth to the eye. Secondly, in respect of the ende for which they are wrought. For they are performed by Antichrist to deceiue men, and to drawe them into all kinde of impietie and vnrightrousnesse: As Austin also testifieth, *lib. 20. De Cinitate Dei. cap. 19.* So then by these two epithets or titles, all the credite is crackt of this wonderfull skill and facultie of working miracles, and whatsoeuer might thereby bee established, is by the Spirit of GOD quite vailt, least otherwise by meanes thereof, wee should at any time suffer our selues to be deluded and seduced by Antichrist.

Now, out of all that hath been spoken, it is easie to be gathered, that only the vnfaithfull and such as do not appertaine to the number of Gods elect, shall sticke to the doctrine and kingdome of Antichrist, who ground their faith not vpon the woꝛde of GOD, but vpon certaine great and wonderfull miracles: and as for such fellows, it was an easie matter for Sathan alwaies to deceiue them. But this shall neuer happen to such as are goodlie, truelie faithful in deede, and the chosen children of GOD, both because they are heald vp by the hand and Spirit of the Loyde, least their faith faile: and also because they haue regard onlie to the woꝛde of GOD, from the prescript whereof they will not suffer themselves to bee caried. Whereby it cometh to passe, that the whole kingdome of Antichrist is nothing else then a confederate route that giue credite vnto the lying deceipts of Sathan, men estranged from the waies of saluation, whom wee for our partes are neither to allowe nor like of.

That

That not euery perticular man which heretofore

liued, or is yet aliue, either did, or doth approue

of the kingdome of Antichrist: no not when it

had preuailed and gotten the vpper hand,

The yf chapter.

NOW followeth the eight and last poynt of this discourse, which dependeth vpon the former. For hereto question is made, who they bee that shall sticke to Antichrist, and to what ende they should do: and this poynt seemed needfull to be added in two respects. First, that GOD might by that meanes comfort the goodlie, least otherwise they should doubt that themselves should also with others be caried away with the streame, and drowned in the gulfe of so great impietie. Indeede we are according to the aduertissement of our Sauour, carefully to stand vpon our guard: and with all the powers of our mindes to cleaue fast to sound doctrine: but least in the meane time we should faint for feare, as thinking that God hath no such care of vs: we are to rest our selues vpon this assurance, that only the Reprobate shall followe Antichrist: for God promisseth to deliuer and set vs free from the participation and fellowship of so great a blasphemie. Secondly, this poynt was also in an other respect to bee added, namely, that so a reason might be rendred of so great a iudgement of God executed vpon men. For otherwise men would in wondering be either amazed at it, while they should heare of so huge and horrible a dispersion and hawcke of the Church that should ensue: or els they would poure out opprobries, & blasphemous speeches against God himself, as if he were too too rigorous and seuerer a Iudge. But when y^e cause is p^{ro}vided for which al these things are inflicted & brought to passe, & which declares vpon whom these iudgements are laid & take place thereof at this mourning of nicholaus, appeares the godly & such as feare God

are thereby taught and instructed. A like place unto this is that of Math. 24. 24. whereby wee see that the worde of God is alwaies agreeable and like unto it selfe. But herein the Schoole-men haue shewed themselves foolish and over-curious, in presuming to set downe the number of them that should repaie and relie upon Antichrist. The which Viguerus, and Methodius haue attempted. But it shall be a great deale more safe for vs, to lay our iudgements vpon the worde of God, and hould, that indeede the number of men is infinite (compting them by the poule, or one by one) which shall embrace this blasphemie, but yet not every perticular man which shall then be liuing, shall be seduced. For as it is in the Reuela. 18. 3. All people and nations, and inhabitants of the earth should drinke of the wine of Antichrist, and the whore of Babilon: yet not every seuerall man shall drinke of that cuppe. For by the great mercie of God, some were preserved from that infection; which persevered in the true faith: although indeed the number of such was but small. For as Christ doth not bring every man to saluation; so neither doth Antichrist bring al to perdition. For whereas Paule saith, 1. Tim. 2. 4. God would that all men should bee saved: That, without all doubt, is to be vnderstood not of every perticular of each Nation; but that of each Nation, some shall be saved: the which in like sort is to be vnderstood of Antichrist, when he is sayd in the Revel. to infect and besot al men with his contagious vjeggcs.

That only the reprobate, and such as are forsaken of God, haue, and shall stiffely and obstinately stick to the kingdome of Antichrist.

The 38. Chapter.

Which, seeing it is most true, let vs now see who they bee, that shall in such obstinate manner giue their consent and approbation; of such hapnous impietie

impietie against God, and his sacred word. And those are the unbelievers, and reprobate, who are not the children of God; and therefore Paule tearmeth them ἀπολλυμένους, forlozne, or lost children. And these be the verie persons, whome the Scripture in other places, as namely, Iude, in his Epistle calleth, Men ordeined, and appointed to such condemnation, Iude vers. 4. And Christ saith, that They are not plants of his Fathers planting, Math. 15. 13. Iohn 15. 2. They are therefore only the rebels, reprobates, and cast awayes from God; that shall alwayes with stiffe necks stand vnto Antichrist, but not one of the elect and true children of God: where-in also the iudgement of God against them appeareth to be iust, for such perish, as are worthe of death, and none other. For the word ἀπολλυμένους, lost, signifieth such as are worthe and haue deserued losing. Wherefore neither the godly nor the faithfull being supported by God, shall at any time be ouerthrowne by Satan; no, not though they liue in the midst of this defection: although notwithstanding the number of them (as I haue said) was alwaies litle; themselves dwelling in deserts, and being such as were vnknown among other men: for then was accomplished that which was prophesied of by Iohn, namely, that The Church of God should flye into the wilderness, Reuel. 12. 16, and there should he hid for a season.

What iust cause the Lord had to punish the world with this plague of blindness, that it should admit of this miserable state of the Antichristian kingdome: and further, what monstrous contempt of Gods word went before this state of Antichrist.

The 39. Chapter.

Furthermore, why God would haue these wicked and rebellious wretches to slip, and fall into that so grievous and Apostacie,

Apostacie, Paule peeledeth a reason, and that a verie sufficient and iust one. For although the Lord hath alwayes most vpright inducements for all his decrees and iudgements, For all the wayes of the Lord are truth and iudgement, Psal. 25. 10. and though it be not necessarie that we should be made priue there-vnto: yet, to the end that The wisdom of God should be iustified by her children, March. 11. 19. and that they there-by might be the more strengthened, it pleased the Spirit of God to pried a reason and cause, of this so great and fearefull a iudgement of God vpon the whole world, which afterward ensued. And this was it, because the world through disobedience, and vbeliefe, had deserued that heauie wrath, and those grieuous punishments at the hands of God: For was not this a verie foule and monstons kind of ingratitude towards God, that his sacred Gospell, where-of they could not be ignorant, but had already heard it before preached, yea, and had well perceived the power and maiestie of it, should notwithstanding be taught by them, and trampled vnder foote: and that in stead here-of, the deuises of men, the errors of Heretikes, impieties and superstitions of all sorts, against the holy word of God him-selfe, should publicly be brought in, and with the great liking and approbation of all sorts of men, admitted into the Church, defended, yea and preferred before the truth of God it-selfe. What impietie could be greater: what iniurie, I pray you, more excessiue and hainous, could there euer be offered by mortall men, vnto the liuing God, who is zealous of his glorie: Therefore this punishment brought vpon the world and the Church, is a right *ἐκδικησις*, that is, a most iust reuenge inflicted vpon the mockers of his name and word *ἐκκαίντας*, deuiders and scoffers, men that are set downe in scorneres chaire. Whence it is that Paule calleth the same punishment *κατὰ δίκην* vers. 12. a condemnation, *ὡς κερδοί*: (saith he) that these con-
~~temners~~ ^{tempters} might be damned, and committed to torture.
 Therefore this severe proceeding is a iust punishment of eg-
 greuous wickednesse, blasphemie, and vntowardnesse of
 men

men towards God. For the word *κρίσις* (judged) doth in this place signifie, not so much an examination which God maketh of the cause, as a iudicial censure, a verdict of condemnation, and execution of punishment. And herein assuredly the said Antich. as well as the diuell himself, was the executioner.

Again, we are with-all to take especiall obseruation of the vehemencie of the speache which the Spirit of God in Paule, hath vsed to expresse these abhominable wretches: for there-by it will the more appeare, how excessive the contempt was, which they had of the Gospell and word of God, the reuenge where-of is so horrible, and indeede so great, that it seemeth there could not possibly be inuented a greater. To this purpose therefore appertaineth that which Paule addeth, and that not idly or to no purpose, in these words.

1. They receiued not: then, the Gospell was offered vnto them: so that there-by their neglect and vnthankfulnesse appeareth so much the greater.

2. The loue: that is, that sweete and comfortable doctrine, so greatly to be desired, which stirreth vp, draweth to it, and chereth the hearts and consciences of men.

3. Of the truth: which is a thing of it-selfe worthy great price and estimation, and to be preferred farre before the desires of men what-so-euer.

The which truth, Paule commending by the effect it hath, saith, By it men might be saued. For that preaching of the Gospell, is the instrument or meanes whereby they are brought vnto Christ, in whome only our safetie doth consist. Therefore the word Truth, is in this place by way of preeminence, set downe for the doctrine of the Gospell. It was therefore a detestable and sanadge kind of unkindnesse, for men in that sort, to set light by such great and precious gifts of God, nay, it was more then barbarous and headlie carelesnesse and impietie, which deserued this seuerer punishment, and sharpe reuenge. Lastly, Paule doth yet further amplifie this grievous contempt of God (although notwithstanding it is hainous inough of it-selfe)

least

least peradventure it should seeme to vs a light matter, or a small offence. And he doth aggrauate the same both in regard of the manner how they embraced; and of the height whereunto like mad-men they aduanced this their rebellious and blasphemous behauiour against God. For he saith they did it εὐδοκίᾳ καρτεῖ, hauing pleasure in it, with such a desire, so willingly, and in such greedie and earnest manner, that therein they greatly pleased them-selues, they liked and allowed of it, they took great delight in it; and wittingly and willingly made account of it, as of a most pure and precious doctrine: and lastly, that they preferred it before the heavenly word of the Lord God him-selſe. And assuredlie this is the highest step of madnesse that can be, for men, not only like sots to admit, and approue of lies in stead of truth; but to rest and repose them-selues there-in quietly, contentedlie, and in ioyfull sort: yea, with stretched-out armes to embrace the same, to soothe and solace them-selues in it, although in the meane time their consciences do there-in greatly grutch & repine against it. Lastly, the same Paule addeth this as an vphor, of this villanie and raging madnesse committed against God, that the same matter which these men so greedely pursue, and so entirely embrace, is nothing else then mere Vnrightheadnes. Where-in, their condemnation was the greater, and their punishment the more iust. For it is most iust & vpright, that such as allow of, and mainteine vnrightheadnes, should be most seuerely punished, Psal 94. And where-as he calleth this imperfectly simply Iniustice, or Vnrightheadnes: he thereby giueth vs to vnderstand, that in this state of Antichrist, which is the state of Popery, God is not offended, or his kingdom violated in one point, or after one sort only; but that all kinde of iniquitie being by them admitted, is committed and done with great liking and allowance. For as that is called righteousness, where-by we yeeld vnto God and man, that which is their due, and make our selues conformable to the will of God in all our actions both in-ward and out-ward; so is that Vnrightheadnes, where-by we are inuolued to

God

God and our neighbour, thinking from the will of God either in points of doctrine, or matters of life and conversation. The which to be practised and found rise in Poperie and the kingdome of Antichrist: there is none that can make doubt except such as neuer sawe the shadow of it, or tasted the least drop of her venome. But such as haue learned but only the first rudiments of that state (which as many haue done) and afterward by the goodnesse of Gods grace brought to see the true light of the Gospell, shall assuredly perceive it was cleare, then the sunne at none day, how all corruption both of sound doctrine, and holy life, taketh place among them: yea and appured with commendation. Therefore seeing the harmfulnesse of this Vnrighteousnes; was, and is forger at, and that growing to such an height of degree, it is no matuall though this so greivous a punishment ensued in the world, that the reprobate & faithlesse men, which most wickedly contemned the truth of God, either offered to them, or acknowledged by them, should fall into this so cruell arraunie of soules and consciences.

*An answer vnto three certaine principall arguments of the Papists, where-with they would
iustifie themselves, and approoue this sayd
kingdome of Antichrist.*

The 40. Chapter.

His whole discourse of Antichrist, out of S. Pauls might now seeme to be fully finished, but that there remaines an hard obiection of the Papists, whereunto I thinke good for a small conclusion of this treatise, briefly to oppose an answer. This their obiection relieth vpon three seuerall arguments, which they vige verie sauely in way of defence both of them-selues, and of their said synagoge and doctrine.

The first whereof respecteth and relecth vpon the multitude of those, which both heretofore haue professed, and as

yet do hold the same Apostaticall, that is, Papisticall doctrine; but herewith the aunswere is easie. For seeing that Paul hath very clearly deliuered this point, namely, that it should fall out, that onely the elect and children of God, should perseuere and continue in the true doctrine, and those in number be but few; but as for such as despise the Gospell, and are seduced by Satan, they are almost infinite (for the way is narrowe that leadeth to eternall life, but broad is the path that tendeth to destruction; as our Saviour affirmeth) there can not vndoubtedly be brought any proofe from the greater number & troupe of men, to assure vs of the true marks of the Church, and to confirme vs in the certaintie of the truth, & of the doctrine we profess. For by that reason were the *Turks* now rather to be reckoned the true Church of God, then are the *Papists*, for there are more *Turks* & *Mahometans*, then *Papists*. And againe, in times past, the *Idolaters* before the comming of Christ, were to be counted the Church of God, rather then the *Iewes*; for the number of *Idolaters* were alwayes greater, then was the number of the *Iewes*. But Christ calleth his Church, the true Church, which is the only Church of God; A small flocke. Luk. 12. 32. *Christ. Rom. 28. ad popul. Antioch.* It is better (saith he) that there should be one, that doth the will of the Lord, then a thousand wicked. Ye may see if ye will (beloued) that a great multitude of such as do not the will of the Lord, is not a whit better, then such as are not at all. Thus much *Chrysostome*.

2. The second argument is taken from the generall liking that hath bin of that erroneous doctrine, the which (as they say) hath bin approued by diuers men, and sundry Synods. But I aunswere with Paule, that so it was to fall out that this Antichristian, and Apostaticall doctrine, should not onely be allowed of by some men, but also be willingly receiued into the true Church, in such sort, as that men should securely and wonderfully repose them-selues in it; and all because that then, they take no due regard vnto the word of God. Therefore this reason faileth, as hauing in it a fallacion, setting

ting that for a cause (as also the former did) which is none at all. 3. Lastly, the third argument which the Papists vse against vs, is drawne from prescription long time, where in the sayd Apostacie hath bin entertained, and as yet reigneth among men in great securitie. Unto this argument also I make answere out of Paule, that it was so to come to passe, that God should send such strong & effectuall errour, and that vpon iust occasion, that men would giue eare & credit vnto those lies, not for a day, but for a very long season. Therefore this plea of long possession that errour maketh, is so farre from ratifying the same, that it maketh it moze great & grievous, in that it hath seduced the more, and so long increached. The same answere Innocentius the third, Bish. of Rome, did likewise make in a certaine Decretall Epistle of his: for against pietie, against good manners, against the expresse word of God, a custome being taken vp, and doctrine admitted, may at no hand preuaile by plea of prescription, or long continuance of time, *Canon Consuetud. dist. 11.* For such things as at first are not allowable, cannot be iustified by continuance of time (as the Lawyers them-selues are plaine in this point, *L. Quæ ab initio. D. de Regul. Iur.*) Now if there be many other matters which by the very rules of the Papists themselves, and their decrees, cannot be overborne by neuer so long prescription of time (such as are the rights & duties belonging to the Kings treasure or Exchequer, and as appertaine to the common-wealth, namely, such things as haue bin left & forsaken, for feare of hostile inuasion, againe, such things as neuer come passed within certaine precincts and limits: and lastly, such as are the prerogatives belonging vnto the Church of Rome it selfe,) Why may not the like priuledge be awarded vnto the word of God (who is Lord of Lords, and King of Kings) and vnto his Church, so, as no prescription of time, be it of neuer so long continuance, may preiudice the Lord himselfe: and that especially, seeing that those which began first to take this advantage of time, dealt not sincerely, nor in plaine truth, and simplicitie, without which, there

there can no prescription preuaile in the Church; so then it followeth not, that the doctrine of Popery is therefore true, because it hath bin plausibly admitted for a great while together, for Daniell and the Spirit of God haue fore-tolde it so should come to passe: and therefore it could no otherwise fall out.

To conclude, in the 2. Kings, Cap. 17. 41. the superstitions of the kingdome of *Israel* are condemned, and such religion as *Ieroboam* had prescribed, for the worshipping of God, although it be affirmed to haue bin obserued, from the Auncesours vnto the children, and childrens children, and so forth, And whereas men wonder how God should suffer his Church to erre so long time together, the answer there-vnto is easie and readie, that God neuer permitted his Church so long to be seduced, but only suffered the wicked, reprobate, and such as fall from him, to wander and goe astray, and giue credit vnto lyes, and that vpon desert of theirs, and as I haue sayde, most iustly on his behalfe. For although Popistry was neuer the true Church of God; yet in the kingdome of Popery, and in the very midst of the Popists them-selues, God did often wonderfully preserve his Church.

Now out of all this that hath bin spoken, I hope not only that this place of *Paule* may be easily vnderstood, but twisshall that this point is as clearly laid open out of the word of God, as the noone day. That the Pope (who is not so rightly termed the Bishop, as the butcher of *Rome*) and his adherents, are that kingdome of Antichrist, which in diuers places of the Scripture is specified: the which, such it is the drift and purpose of this treatise and labour of mine, heere an ende; concluding with this prayer vnto God, that he the Father of mercies, would vouchsafe to giue to such as haue thus long bene blinded eyes, whereby they might see the light of the Gospell reuelled: and to such as do already see, with whereby they may embrace the truth of the same, in their hearts and minds, and constantly make profession of the same, in holie conuersion, through *Iesus Christ* our Lord. Amen.

FINIS.

A Position propounded, and defended at a Commencement in the Uniuersitie of Cambridge, Anno Domini 1582. By a famous Scholler and worthie Writer in this our age.

The Bishop of Rome is that Antichrist, of whose coming the Scripture hath fore-tould.

The Enterprise is great (right Worshipfull and worthy) and full of doubt and difficultie, which I haue taken in hand, to affirme & maintaine, and that in so solempne an assemblie of learned men, as this is, that the Bishop of Rome, who professeth himself to be Christs Vicar in earth, the successour of Peter, the head of the Christian Church, the chiefe of all Bishops, the most Catholike of all Catholikes, a kinde of Oracle of religion, and a mortall God among men: to auouch I say, and hould, that the same man is the very Antichrist, an enemy to God, a traytor to Christ, an aduersarie to religion, the ring-leader of heresies, and a murderer of Gods Church. But as ye are here present in bodies, so bee present in attention: and if heretofore by meanes of that commis error, which generally hath prevailed, ye could not peraduenture giue right censure of that wicked monster: yet now at length, lapsing aside coniectures, thinke vprightly of the matter, and whom the Scripture hath fore-tould, time hath discovered, and the Church hath many ages been burdened with: acknowledge him for Antichrist, spit in his face, and curse him euen to the pit of hell. For why should we not both iudge freely, and speake plainly in the case? or why should wee at all doubt, and stagger in a matter so manifest, and of such moment? If the Bishop of Rome be the Antichrist (of whom we can make no other account, except we will be wilfully deceyued) why should wee either loke longer for an other, or why

should we not call this the very Antichrist? I hope that after I haue done, none of you will doubt, but that, that iollie Bishop which keeps such a coyle, is the very and only Antichrist: in such sort as who will not bee lost for ever, ought verily to detest him and abandon his societie. And herein I purpose to deale so, as the right order of disputation requireth: namely, first, in way of confirmation, by authoritie of the Scriptures to warrant mine assertion, and as for such arguments as may seeme to make agaynst me, I will not meddle with them in mine Oration. For now it is my part to make plaine and strengthen the cause, and afterward to shoke of the aduersaries objections when I shall come to answering. And first to begin withal, I will take that vnto me as granted, which of necessity must bee peeled, that Antichrist is in the Scriptures set out vnto vs, by his true and infallible markes, so that wee are neither to imagine of any other, nor spoken of in the Scriptures, but that wee confidently affirme him to be Antichrist, vnto whom all those things do so fully agree, which wee reade in the word of God concerning Antichrist. For either it must needs bee so, or else the Spirit of God hath not well described him vnto vs, the which cannot be affirmed without blasphemie.

Therefore I wil set downe this as the ground of my iudgement and defence, that the Scripture hath deliuered vnto vs whatsoeuer was meete for the Church to knowe, touching Antichrist: and that he without all controuersie, is the true (or rather the false) Antichrist, in whom those markes are to bee found, whereby the Spirit of God would expresse Antichrist, and set out as it were, in his liuely and proper picture, to the view of all men. And as for those things which are set downe in the whole booke of the Scriptures concerning Antichrist, I uphold that every one of them doth agree to the Bishop of Rome, and that they all may be attributed vnto any other. Now, the name of Antichrist is in the Scriptures taken in two sortes, generall and proper, or particular. For as the name of Christ is sometimes applied vnto all those who haue

haue some resemblance of him in their being annoynted, (such as were the Prophets, Kings, and Priests, in like sence whereof the Prophet speaketh, Psalm. 104. Touch not mine annoynted) and sometime agayne, is taken for the very Sonne of God made manifest in the flesh, our redeemer and Saviour Iesus Christ: So also in the Scriptures, the name of Antichrist is sometime taken for euery aduersarie of Christ, (as in the 1. Ioh. 2. There are many Antichristes come already: that is, there begin to inuade many back-sliders, which indeuour to corrupt the pure word of God;) and sometime agayne moze properly for that chiefe Antichrist which mallapertly thwarteth Christ himselfe, not only in one or two poynts, but in the whole frame of religion and kingdome of Christ. And euen in such sence did Iohn speak of Antichrist in that very place, when he saith: Little children, it is the last houre: and as ye haue heard that Antichrist should come, &c. And of this kinde of Antichrist are those things to bee understood, which Paule writeth in his 2. Epistle to the Thess. cap. 2. I am not therefore to intreat of those pettie and paltrie Antichristes, which are many in number, and should sow the seed of the Apostacie, and horrible Antichristianisme, which was to inuade: but of that Captaine Antichrist, which should in all poynts bee opposite to Christ, and of whom the other were but fore-runners, And whē I say that the Bishop of Rome is this great Antichrist, my meaning is, that he is the Captaine and head of that Apostacie, which the Scripture prophesied at, and fore-shewed, should take place in the Church. For wee are not to imagine, that the whole power of Antichrist is included in that Bishop only, but that pontificall kingdome which is opposite and contrary vnto the kingdome of Christ, is in truth to be tearmed Antichrist. And seeing the Bishop of Rome is the head of this kingdome: I call him Antichrist, being but a part of the whole. Wherein I wholly followe the manner and direction of the Scripture: which, when it speaketh of that Antichrist, it mentioneth sometime a whole kingdome and bodie, as it were, as when Paule saith:

Excepte

Except there first come a defection, or falling away: and, Now the mysterie of iniquitie worketh: And sometime agayne it specifeth but some one, being chiefe and principall in this kingdome, of whom dependeth the whole bodie of this wickednesse: as when he sayth, Setting and aduancing himselfe agaynst whatsoeuer is called God, or is worship-ped, and bearing it out as if he were a God. These two poynts cannot bee vnderstode of the whole bodie, but of the head, the Bishop of *Rome* himselfe. Thus then, seeing it appeareth what I meane by the name of Antichrist, let vs come to the matter and thing it selfe, and examine what we finde in the Scripture concerning Antichrist, whereby all men which are not already infected with the poyson of Antichristianisme, may acknowledge and confesse, that the Romane Bishop is (as I say) this Antichrist. And herein of purpose I will affect breuitie; indeuouring to comprize many thinges in a fewe wordes, and much matter in a small compasse.

All the ancient Fathers, almost, and many of the late writers, and those very learned *Dignes* doe affirme, that Daniell in his 11. Chapter about the ende did speake of Antichrist. For the things that are there spoken by him, are to be referred to Antiochus onely, figuratiuely, but are properly and in truth to be vnderstood of Antichrist. There are none of the Popes Doctors themselves, to my knowledge, that make doubt, but that the Prophet in that place doth speake of Antichrist. Which if it be so, we may euen out of this place learne, who, and what manner of fellowe this Antichrist should be. For in that treatise of Daniell we may behold, not a sleight counterfeite, but a liuely picture of the Bishoppe of *Rome*. For first (sayth the Prophet) He shall doe what him list; And indeede, the Pope hath now these many yeares done euen what he pleased in many matters, as well Ecclesiasticall. For he takes vpon him to create, translate, and put downe Kings; to discharge subjects from their oath of obedience; and to haue the like authoritie ouer al Empires and Kingdomes, to rote out, pull downe, bring to ruine and de-

stroy:

stop: againe; to build and plant them at his pleasure. And
 this power he hath put in practice, not only heretofore against
 many Kings and Keepers, but of late he itched, as ye knowe,
 to exercise vpon our gracious Soueraigne. And as for Ec-
 clesiasticall matters, he therein challenged to himselfe much
 more licentious libertie. For whereas al his sayings, placards,
 and degrees, were to bee accounted as Oracles, proceeding
 from the Spirit of God, whatsoever liked him, must be taken
 for Catholike: and whatsoever displeased him, was to bee re-
 puted hereticall. Though he should debate with him infinite
 soules of men into hell: yet it were impieitie for any man to
 say, What do you? (dyt. 40, *St. Pape*). And it is an olde prin-
 ciple among Papistes, which none of them dare denie, that
 the bare Will of the Pope is reason ynough. Further, the
 Prophet sayth: He shal exalt and magnifie himselfe aboue
 all that is God. The which also Paule very sharly affirmeth
 of Antichrist. Now, how the Pope perfourmeth this, I shall
 afterward shewe, when I shall come to handle that place of
 Paule. Thirdly, the Prophet addeth: And he shall prosper,
 vntill by the wrath of God he bee brought to nought.
 Who is ignorant how wonderfullie the kingdome of Pope-
 rie increased, vntill such time as the Lord reueiled Antichrist
 vnto his people. Fourthly, it followeth; neither shall he re-
 gard the God of his Fathers. And sure the Romanikes
 haue deuised vs a newe God, which is not the true God of
 the Christians. They haue a counterfaict God and a straunge
 Christ, a newe heauen, and such a religion, as our Fathers
 the Apostles neuer knewe, but such an one as themselves
 could invent and frame for their owne turnes: the which I
 will after make manifest. Fifthly, the Prophet writeth, He
 shall not care for the desires of women. The Papistes, al-
 though they bee not the least effeminate men that euer were,
 yet they condemne mariage as vterly vnlawfull among
 them, in all their orders and professions: in so much as they
 preferre abominable Sodomitie, and filchie raging lust, be-
 fore honest and holie Matrimonie. Sixthly, He shall worship

God with golde, and siluer, and precious stones. Among the Catholikes, the spirituall and true worship of God is cleane decayed, and all their religion standeth in outward shewe, and stately furniture of their Churches and Images, and masking pompe in celebrating their Masses. Lastly, he addeth, He shall increase his glorie, and shall make his accomplishes to rule ouer many, and shall deuide the land among them. What riot, what gloze, what magnificence, what power, what riches and treasure can be greater then that the Papists possessed? Whatsoeuer was pleasant in al Christendome, whatsoeuer was gainfull, delightfull, fat, and to be desired; was whollie (not long since) in the Popes fauourers. Wherefoze, I thinke assuredly that no man doubteth, but that these things do so touch the Bishop of Rome, that they do not agree so fitly with any other whosoener.

But seeing there be some that be not as yet resolved, that Daniell in this place spake of Antichrist; or if he did, yet that he there spake but figuratiuely, as, vnder the person of an other: let vs come to the newe Testament, wherein this Antichristian monster is plainlie and clearly set out vnto vs! And yet I will not prosecute euery place, but make instance onlie of such proofes, as are most plainie and pregnant. There was neuer any Christian that as yet made doubt, that in the second Epistle to the Thess. cap. 2. mention is made of Antichrist. Wherefoze, let vs aduisedly consider and make search into that place, and let vs compare the Bishop of Rome, with that Antichrist of the Apostle, who must needs bee the verie Antichrist, that by his true and proper marks, we may learne to acknowledge the very truth of the thing. The Thessalonians had thoughtlie perswaded themselves, that the coming of Christ, and the end of the world dyetoe neere. The Apostle endeouureth to rid them of that errour, and withall deliuereth doctrine most necessarie for all Christians. The simple and plainie proposition whereof is this: Antichrist shall come before the coming of Christ. This Antichrist he diuerslie describeth, that euery Church and Congregation might knowe what

what a manner of one he should bee. Let vs seriously consider of each parte of this description, set downe by the Apostle. First he saith, Except there come first a backsliding or falling away. Now, is it a falling from the faith that he meaneth, for his purpose was not to speake of the chaunges of Emperres, or overthrowes of Kingdomes; and agayne, the worde Apostacie doth signifie no lesse, 1. Tim. 4. 1. ἀποστασία τίνος τις wisdom: That is, They shall shrink from sound doctrine. And further, all the Fathers give it out, that the coming of Antichrist shall bee toynd with a miserable overthrowe of religion and godliuesse. And whereas the Apostle calleth it simply an Apostacie (which should ensue,) he thereby sheweth that it should bee a generall; and not a perticular defection. For he speaketh absolutely, without limitation. And this may also more manifestly appeare, by comparison of other places. Luk. 18. 8. The sonne of man when he cometh, shall he finde faith vpon earth? This is that Apostacie and want of faith whereof Paule speaketh, Mach. 2. 4. 12. Iniquitie shall be increased, the love of many shall be colde. And Iohn in the Revelation foretelleth; That the Kings of the earth should commit fornication with the Harlot: And, that the inhabitants of the earth should bee made dronken with the wine of her whoredome, And, that all Nations shall drinke of her cuppe. And lastly, the event of things which is the best expolitour of these matters, doth proue that I say to bee most true. For partly by Mahometisme, and partly by Poperie; faith hath been long since, almost cleane put out; so much as well nigh there is no remnant left in the world, of the true and ancient faith and sinceritie. After this, the Apostle becometh to describe Antichrist by his proper markes; And that, that man of sinne, bee disclosed; even the sonne of perdition, which is an aduersarie. In these words he setteth out Antichrist as it were one man, who although he be not indeed any one single or perticular man; yet is he by the Apostle described under the person of one, both in regarde of that

kingdome which he maketh opposite to Christ, and is one; and also in respect of that one and the self-same spirit of Satan, wherewith all the Antichristes in the world are carried. As the kingdome of Antichrist is one, so also is the kingdome of Antichrist one; and for that cause as Daniell long before had laid open severall kingdomes, which were continued a long time by lineall descent and succession of Kings and people, under the names of a Leopard, a Lion, and a Beares; so also would the Apostle set out Antichrist, and the whole bodie of the Antichristian kingdome, under the figure or resemblance of a most wicked man. And seeing the Bishoply kingdome doth fight and contend with the kingdome of Christ; and seeing that in the same, the Bishop as a principall Monarche doth beare the sway: wee rightly tearme the Pope (as the *Expositio*) by a kinde of prerogative, Antichrist. The Apostle saith, that this man was to be reveiled: that is, should openly affect and possesse a kingdome, and exercise his tyrannie: the which, it is certaine the Pope hath practised above nine hundred yeares; even ever since that time wherein he would needs be called the head of the Church, and take upon him the chiefe steeke in the Church. And to the end we may evidently perceive, that the Bishop of Rome is that Antichrist (as I affirme) let us prosecute the other parts of this propheticall description laid out by the Apostle. He saies open Antichrist in the fourth verse following, by three adjuncts or properties: for first, He shall oppose and exalt himselfe against all that is called God, or that is worshipped: Secondly, He shall sit as God in the temple of God: Thirdly, He shall shewe himselfe that he is God.

These wordes containe much matter in them, and offer great varietie of speech: but, I of necessity must observe a meane. First therefore Antichrist was to become ἀντίχριστος opposite to Christ, an adversarie, contrarie; in such sort as he should advance himselfe above Christ: So that Antichrist should take upon him; not only stull reverence, but even divine worship. Can any man hereof make doubt, but that this doth

doth most filly agree with the Bishop of Rome? For he will needes be greater then God himselfe, and setteth himselfe kull butt agaynst him. And that he would needes be greater then God, we shall easilie perceiue; if we consider what power and authoritie either of them do challenge to themselves: It belongeth only to God to prescribe lawes, to binde our consciences, who only hath the soueraigntie ouer our soules. The Bishop of Rome will needes beare rule ouer mens consciences, (wherein he attributeth to himselfe a diuine interest) yea insopneth in moze hard and seuerer manner, then he supposeth that God himselfe ought to do. For who knoweth not that a man might with greater securitie transgresse the lawes of God, than the Popes Constitutions; and that he that should offend the sayd Bishop, should in moze seuerer manner smart for it, than he that should with notorious wickednesse offend the Lord. To bee stayned with fornications, adulteries, and vspeakeable impieties, required no great penaunce, such sinnes could bee done awaie at a light and easie price; but to haue tasted once either of Poyke or Beefe vpon a Fryday, that could neuer be wiped out, but by the blood of him that offended; and yet the one stands forbidden by God himselfe, and the other by none but by the Bishop. They make it for the most part but a mockery or Play-game to breake the lawes of God, but to transgresse the Bishops, is right mortal and deadly. To hurt God by percurie and blasphemy they make it no great sinne: but, to offend the Bishop only by vnreuerent speech, is a huge trespassse, and woorthy to be reuenged by most extream torture. There are a thousand such like, wherein the Bishop establisheth his authoritie to be reputed as farre moze authenticall and holie, then the power of God: Then, what is it to aduance him-selfe aboue God, if this be not? shall we looke that Antichrist should plucke God out of heauen, and climbe vp into his Celestiall seate? and the sayd Bishop is also an aduersarie vnto Christ, and that not in any one parcell only, but simply, and (καθολικῶς) in the whole; It will in few wordes make it plaine, for neither is colde moze repugnant

pugnant unto heate, or blacke to white more contrary, then is Popery to Christianitie, and the Bishops profession, unto the doctrine of the Gospell. For what a kinde of God do they make of him, when they serue such an infinite number of Idols, and fill the whole world with their Idolatrie: for where euer, either among the *Gracians* or *Agiptians*, or the old *Romanes*, were Images more common, or more freneticke idol-worship, then was; and as we knowe is in the Romish Church: and that of a sozie slender crust, a God can be made as soone as a Priest shall haue breathed out a fewe words out of his filthie mouth: I beseech ye (brethren) what a madness is it, and what sacrilegious blasphemie against God: Therefore they haue no God at all, and much lesse haue they any Christ, whome they haue dishonoured, mangled, and torne in pieces in such wonderfull sort. We are taught in the Scriptures that Christ is a man; but a man he can not be if he be infinit, without circum-scription or limitation of place or person, such a Christ as the Papists haue dreamed vpon, they make Christ, both man and God, of that Mathematicall superficies which they vse in their Masse, which is so subtile and thin, that it containeth in it no thicknesse at all. I would heere knowe of them, how, in that litle bodie or substance, they distinguish or seuer the deity of Christ from his humane nature. And what a kinde of bodie is that, which is of no quantitie, which can be perceiued by no sence, which possesseth at once an infinite number of places, and those farre distant: thus therefore they destroy the person of Christ, and as touching his office, they are there-in more foulie and dangerously de- ceived. For, what part at all do they beere-in leaue sound and entire vnto Christ: If Christ be our Priest, and if there be two partes of this Priesthode, the one, that he should offer him-selfe for our onely and perpetuall sacrifice, the other, to be our intercessour, and make prayers for vs. How is it that the Papists do offer vp Christ every day, and how is it that they suborne an infinite number of Mediatours: If Christ be our Prophet, why will they not stand content with his doctrine,

doctrine, to what ende do they require further humane lawes
 and traditions? If he be our King, what neede we an other
 Bishop to be our King, which should rule ouer our consci-
 ences, and the whole Church of Christ? wherefore if he be
 Antichrist that denies Iesus to be Christ the annointed; as
 Iohn hath taught vs: it is euident that the Bishop of Rome
 is Antichrist, who hath taken away the Kingdome, Priest-
 hood, and Prophetick office of Christ. I can not runne ouer
 each place of the doctrine of the Gospell, that therein I might
 shewe how the Bishop is contradict vnto Christ, in euerie
 point; and these haue I lightly toucht, & in fewe wordes runne
 ouer, because I am not now to handle common places: but
 briefly to yeeld the reason of this my defence and assertion.
 Wherefore to let passe other points, & to conclude this place,
 I affirme, that the whole doctrine of the Gospell, that setteth
 out vnto vs the causes & meanes of our saluation, and which
 prescribeth either the outward or inward worship of God; is
 by þe Popes meanes deprauid, spoiled, & cleane ouerthrowne:
 the which being so, it followeth, that the Bishop is rightlie
 called *antichristus*, an opponent or Aduersarie. 3. And least
 any man should dreame, that Antichrist should be an outward
 enemy, such as Mahomet is, Paule addeth, that He should
 sit in the Temple of God, that is, in þe midst of the Church:
 therefore he should proue an household enemy, not a forraigne
 foe, and shall withstand Christ couertly, not openly, although
 notwithstanding he shall be a deadly enemy vnto Christ, yet
 shall he pretend great faith, religio, friendship, & familiar con-
 uersation with Christ, whereby we may see how much moze
 dangerous an enemy he is. So the Bish. of Rome, although
 he be repugnant vnto Christ in all things, yet hath he placed
 & seated himself in the midst of the temple and people of God.
 For he holdeth that himselfe is the Vicar of Christ, & that his
 synagogue is the true Church of Christ, & that all his are the
 true Catholicks, and crieth out, that all such as separate
 themselves from him are Hereticks. Thus doth he chal-
 lenge to him-selfe the title and name of the Church-,
 and detracteth it from all others; and this is it whiche
 Paule

Paule meaneth, in saying he shall sit in the midst of Gods Church. Many shall come sayth Christ in my name, saying: I am Christ. Now, what is it to come in the name of Christ; but to usurpe the place or name of Christs Vicar? And this hath not only bin persourmed openly by the Pope; but also it hath fallen out, that besides him, no other did euer attempt it. 3. And doth not the Bishop openly boast him-self to be Gods reade *Gratian distinct. 21.* He acknowledgeth the name, he taketh it vpon him, he coumpeteth it properly to belong vnto him, and repositeth him-selſe in it. His clients claue and wor- ship him as a God, they salute him by the name, and make more account of his authoritie and precepts, then those of God. Herein I saigne nothing, I speake that that is euident and well knowne vnto all. The Bishop of Rome giueth it out, that he is an earthly God, and vaunteth that he can do what-so-euer God can; Sinne only except: an impudent and blasphemous mouth, hitherto all points do iompe and agree. But we haue not yet runne ouer the description set downe by the Apostle, if these things be not sufficient, marke what followes: Now (saith Paule) ye know what with-holdeth, namely, that he might be reueiled in his time. Herein he sheweth what it is that did stay or keepe backe the coming of Antichrist. This same (τὸ κατέχον) which with-holdeth; Tertullian, Hierome, and Chrysostome, do vnderstand of the Romane Empire, the which so long as it stode in flourishing estate, Antichrist could not rise to that power and prebeminence; and therefore that roome might be made for Antichrist, it was requisite that the Emperour of Rome should giue place. What this meaneth we shall easily vnderstand, if we shall beare in mind that which Iohn fore-warneth in the Revelation, as we shall see anon, namely, that Rome was to become the head and Metropolitane Citie for the Antichristian kingdome. Seeing therefore that Antichrist was to rule in Rome, necessarie it was that the Emperour should leaue Rome emptie for him, for it could not be possist by both of them together. Now the issue & euent of things hath shewed it selfe

it selfe, to be a most plaine and plentifull Interprete of this prophetic. First, Constantine translated the Empire from *Italia*, and *Rome* into *Greece* vnto * *Bizantium*: then the Greeke Emperours began by little and little, to lose all their interest in *Italia*, so that at last *Rome*, the aunient seate of the

* Which is
Constanti-
nople.

Empire, together with a great part of *Italia*, began to fall into the Bishops hands. But where-as some vnderstand this matter of the preaching of the Gospell, which the Apostle should signifie, was first to be spread ouer the face of the whole earth: I will not gaine-say, but that both may be vnderstode, viz. that the Empire was to be moued out of *Rome*, and the Gospell to be preached ouer all the world. And touching the time where-in both these were performed, it agreeth fite. And where-as the Apostle writeth, that the misterie of Iniquitie doth alreadie worke: he giueth vs to vnderstand, that euen in his time the foundations were layde of that pontificall defection. And further he plainly testifieth, that this Antichrist should continue euen to the comming of Christ, when he saith, that the Lord shall consume him with the spirit of his mouth, and shall abolish him with the brightnes of his comming. Antichrist may be appaired some-what, and diminished by the preaching of the Gospell, but he cannot be wholie dispatcht befoze the comming of Christ. Now how Antichrist was to get a kingdome, and obtaine a tyrannie, Paule doth herein declare, when he saith, His comming shall be by the working of Satan, with all power and signes, and lying wonders, and with all deceiueablenes of vnrighteousnes among them that perish. It were impossible to utter any thing more fitly agreeing with the kingdome of Poperie: for, except the Bishop had a mightie, power-full, and diuelish force in working, he could neuer haue so preuailed by his couzonages, deceipts, tricks of legierdmaine, and false miracles.

Whitherto we haue heard Paule preaching of Antichrist, and if Paule were a true Prophet, as we doubt not but he was a most true one, it is necessarie that the Bishop of *Rome* should

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be

be Antichrist: I do but point at the heads of verie wrighte matters, for I may not now make long discourses. Let vs come to the Apocalypse, where-in, are most certaine euidences, and plaine testimonies of this our Antichrist: these, what they are, let vs consider. In the 13. Chapter, after that Iohn had made mention of a Beast which had seauen heads, one head where-of being grievously wounded, was afterward made whole againe, (which Beast, can not but be vnderstande of the Romane Empire:) then it followeth in the 11. verse. And I sawe another Beast, comming vp out of the earth, and it had two hornes like vnto the hornes of the Lambe, but it spake like vnto the Dragon. The Papists them-selues make no doubt, but that this Beast is Antichrist: and I will proue, that it is the Bishop of Rome himselfe, who professeth him-selfe to be the Lambs Vicar, and to be like vnto the Lambe: but yet if we marke well his speech, we shall acknowledge him for a Dragon, and the verie Deuill. For who euer dishonoureth our more horrible blasphemies against God, then this Beast hath done: & goe ouer the rest that followeth vnto the ende of the Chapter, ye shall see all things fall out iust by the prouidence of God. Who is it that put life into the dead image of the Beast, but onely the Bishop, who in his newe erected kingdome, hath liuely expressed and represented the oulde Romane and Idolatrous Empire? For, toke what crueltie, couetousnes, lust, riot, Idolatrie, was long agoe found rise among the auncient Emperours, the Bishops haue restored all that vnto the world againe. And it is most certaine and apparant, that he compelleth all men that will liue at all, and deale in his busines and affaires, to beare his marke in their fore-heads, & right hands. For except they giue by their names vnto him, and esteeme him to be reuerenced both in word and dede, they can not liue in safetie: Kings, Emperours, Bishops, rich, poore, the common people, learned, vnllearned and all, must serue him, kisse his feet, and worship this Beast. And as touching the number of 666 *Idagw*; a verie auncient Father, and one that

lived neere vnto the time of the Apostles, hath opened the same. If we must needs make account of Apostolike traditions, why may we not thinke that this was a tradition of the Apostle: Truly the Pope is a Latine by nation, faith, publike liturgie, yea and all his adherents he will needs haue to be Latines; he that is not a Latine, they cry out that he is a Grecian, a Schismaticke, and Heretike. If it seemed probable vnto *Irenaeus*, that this should be the name of Antichrist, *Λατίνος*, *Latinus*, it ought to seeme much more probable vnto vs, who haue had perfect prooofe and experience of this Antichristian Latine. Notwithstanding, if any had rather referre it vnto the time of his reueiling, I will not greatly disagree. For if vnto the yeare 79 when in Iohn liued, and wrote his Revelation, we adde the number 666. and consider the estate of the Church what it was in the yeare 763. we shall see that Antichrist was then growne to yeares, ruling in Rome, terrible with two swordes, and worshipped by Christian men as a God. What neede we seeke more: or what could be more plainly fore-told: haue we need also of a soerely sight? And yea there are more euident proofes then these, which are most forceible to perswade, although we were disposed to oppose our selues against them. The Spirit of God did fore-see that question and doubt might arise, touching the place where this Antichrist should raigne, and therefore he would also fore-warne all Christians of the place, and so pointed out the Citie wherein Antichrist should sit. And that is Rome, which Iohn both calleth *Babylon*, and the woman that sitteth vpon seauen hillies, and the Citie that beareth rule ouer the kingdoms of the world. He that doubteth that Rome is this same, I can not tell whether he haue any wit at all: the auncient Fathers vnderstood the misterie. *Tertullian contra Iudeos*, saith; *Babylon* representeth in Iohn our Prophet, the figure of the Citie of Rome. Ierome vpon the 47. Chap. of Esay, in his Epistle vnto Asella, in the ende of his second booke against Iovinian, and in y^e prologue of his booke *de spiritali sancto*, testifieth y^e Rome is *Babylon*, & calleth her the purple coloured Harlot.

Aulſine in his 18. Booke, *De Cinitate Dei*, Cap. 22. affirmeth that *Rome* is an other *Babylon*, and a daughter of the first *Babylon*. *Orosius*. lib. 2. cap. 3. sheweth by many reasons, that *Rome* is in all points correspondent vnto *Babylon*. But why do we seeke after the testimonies of men, and why do we require further proofes, seeing Iohn him-selfe declarerth, that this Citie, is that which is founded vpon seauen hilles. Let them name me if they can, any one Citie in the whole world, in *Eurōpa*, in *Asia*, or *Affricke*, in the *Indies*, or new-found *America*, where-in are to be found seauen hilles, besides this our Citie of *Rome*, the which all men knowe to be built vpon seauen hilles: the bruest towne of all, that doth inclose seauen severall hilles in compasse of a wall. The names of which hilles are as yet well knowne, *Capitolinus*, *Palatinus*, *Aventinus*, *Calius*, *Exquilinus*, *Viminalis*, *Quirinalis*. And although it were so, that there could be found such an other, yet this Citie only was ruler over all Kings and Nations. Therefore it is out of all controuersie, that it is *Rome* whereof Iohn speaketh: yea and *Rome* not only as it was in times past, while her Emperours were Tyrants, (which the verie Papists acknowledge, because they can by no meanes auoide it, but that needes they must graunt that *Rome* is there meant) but as it was afterwards, when the Pope bare rule, which I will enforce out of the wordes themselves: for Iohn describeth *Rome* both touching the old state of the Empire, and also touching the state there-of, being after renewed and restored, as it is euident in the 13. Chapter. And as for the ruinous and decaied estate thereof, it was the Pope only that restored it, and which gaue life vnto that Image, which was as it were statke dead: therefore he mentioneth and meaneth both the states thereof. Afterwards, he in the 17. Chapter, vers. 8. speaketh plainly of the Beast which should arise out of the bottomlesse pit. Now as for the old Roman Empire, it was in force while Iohn was yet aliue: wherefore it is most certayne that Iohn spake of the Byshops kingdome that should after ensue. And this is that seauen-

seauen-headed Beast where-of he speaketh. Thus therefore it is euident, that those things whiche Iohn heere wrote, are to be vnderstode of the kingdome and monarch of the Bishop: other-wise, all thinges will be out of frame, and disagree. To what ende should I heape vp many thinges: what neede I adioyne vnto these heauenly oracles, being so manifest, so certaine, and so many in number, the testimonies of men, which are vncertaine and doubtfull, therefore I heere ende, gathering out of all that hath bin spoken, this most manifest and strong conclusion: If he be Antichrist which opposeth him-selfe vnto Christ, which lieth by him-selfe against all that is called God, or is worshipped, which hath brought an Apostacie or backsliding into the Church, which sitteth in the Temple of God, which boasteth him-selfe that he is God, which when the *Italian* and *Romane* Empire was ouerthrowne, vsurped vnto him-selfe a kingdome and tirannie, which immediatly after the ascension of Christ, began in his fore-runners, which shall last to the end of the world, which hath Satan for his fellow-worker, which braggeth of his signes and wonders, counterfaith himselfe like vnto the Lambe, and yet speaketh like vnto the Dragon, which restoreth the Image of the first Beast, which in euery respect is a right *Latine*, which possesseth *Rome*, the mysticall *Babylon*, the Citie wih seauen hilles, which is clad in Purple, which is an Harlot, and which hath all the markes of Antichrist, that are diligently and plainke set downe in the Scriptures by the Spirit of God, (which of necessitie must needs be so, except we thinke that Antichrist is ill set out by the holy Spirit:) then (in the *Romane* Bishop and no other, Antichrist. But the antecedent (or first) is true, therefore the consequent (or that that followeth) is also true. Thus haue I hitherto handled my matter in way of propagation, or defence: now will I also, by the grace of Christ, maintaine the same agaynst the oppugnation or battrie, that the graue Doctors shall bring agaynst it.

The Conclusion with a repetition.

Bernard a Monke of *Cluniacke* liued about 400. yeares agoe. He wrote vnto *Peter*, Abbot of that Monasterie, three satyricall inuectiues: in the two latter whereof, he taketh vp roundly, and that not vniustly, the tyrannous behauiour of the Cleargie and Bishop of *Rome*.

Some of these verses I haue copied out as they stand extant in a Booke of his, intituled, *A Catalogue of witnesss of the truth*: which I haue caused to be written out, not so much for the elegancie of the stile or verse, as for testifying the truth, and to shewe what opinion, men in those daies had of the *Romane Antichrist*,



*Ex mala faribus his subeuntibus, intrat abunde.
O mala secula, venditur insula pontificalis:
Insula venditur, hanc reprehendatur emptio talis.
Venditur annulus, hinc luera Romulus auget et arget.
Est modo mortua Roma super sua quando resarget?
Roma superflua, arida corruit, assua plena:
Clamitat & tacet, eriget & iacet, & dat & regna,
Roma dat omnibus omnia, plantibus omnia Roma,
Cum pretio, quia iuris ibi via, ius perit omne,
Roma nocens nocet, atque viam docet ipsa nocendi,
Iura relinquere, lucra requirere, pallia vendi.
Sæpe notarius est ibi carius emptus, ut ille,
Qua cupis, exaret, & sacra preparat ipse sigilla.
Si tua nuntia prauentis uncia, surge sequaris.
Si datur uncia, stat prope gratia pontificalis:
Sin procul hæc vultus, hæc Pædi lex manet & schola talis,
Diues es indigna, pueri & parida, libera seruis.
Libera sublevis, ierequæ venderis ipsa proteruis.
Sæpe reuenderis, hinc reprehenderis ora dignitatis.
Sylla vorax rapis, & cupis, & trahis ad idæ.
Roma reus Rota, fæda satis nota canteriat tæ.
Gurges es altior, arca voracior, alta lacuna:
Infociabilis, infatiabilis, omnibus æqua.*

Quò bibis amplius, hoc inblantius, huc date, clamas,
 Dix rogo, sufficit: at mihi deficiis, ipsa re clamas.
 Si tibi det scia, non repleat tua gastera Cræsus:
 Marca vel aureus, amodò, non Deus, est tibi Iesus.
 Mittis in extera tollere munera sola flagrantem,
 Quem tua dirigit huc manus, exigit ille tributum,
 Nec bona secula sed bona fercula, molleque fulcrum.
 Suetus ab ubere, non nisi currere, vel peditare,
 Celtica curribus exit equestribus arua meare.
 Qui modò gressibus ibat ovantibus, incomitatus,
 Clerus equestria vix animalia pascat aena.
 Serica pallia dat tibi Gallia, Roma caprinum,
 Errat tibi pedes, ambulat hic eques in resupinum:
 Gens fuit obuia, sit sibi gloria, pulchra videri.
 Ductus in atria pontificalia molle recumbit,
 Pocula precipit, agmina suscipit, oscula iungit.
 Roma quid exequar, imò quid eloquar, aut tibi promam?
 Uncia te rotat, uncia te notat, non esse Romanum.
 Tu populos tibi, te rutilans sibi marca subegit,
 Semper enim lucra progenies tua, vult, agit, egit.
 Hac sitis ebria stat tibi propria, marte, togæque
 Te cremat, impiat, urit, inebriat, excruciatque.
 Das sacra culmina, das moderamina sacra probrosis,
 Arida miribus, afflusa ditibus ambitiosis.
 Fas mihi scribere, fas mihi dicere, Roma fuisti:
 Ecce relaberis, atque resolveris ordine tristi,
 Urbs sine viribus, & sine patribus obruta marces.
 Dardaniæ premit, Ausoniæ emit aurens arces,
 Fas mihi scribere, fas mihi dicere, Roma peristi.
 Obruta manibus, obruta viribus occubuiisti,
 Urbs tuis incluta, tam modò subdita, quàm prius alitæ:
 Quò prius altior, hoc mihi pressior & labefacta,
 Claudare dis, caput alta iacis apud omnipotentem.

The same in English.

All custome, when these cheeres toke place, came in apace.
 O wicked world, a Bishops pall is sold:

A pall is sould, and yet such sale is not comptrolde.
 The Ring is sould, & thence the Pope doth heape & hunt for gould.
Rome is now dead: I meruaile when she wil again raise by her head.
 She ouer-flowes, and yet she wants, her plentie proueth scantie:
 She cries in silence, she is losie & lowly, & bountifull in beggerie.
Rome giues all to all, to all that giues all to *Rome*.
 Through wealth, and guifts, for so goes there the law, all right goes
 Thus hurtfull *Rome* doth hurt, and teacheth to be wicked. (downe,
 To leaue all law, and gape for gaine and sell a Popish tippet:
 Oft times a Clarke is dearie got which might indite
 That which thou would'st, and get the seale vnto thy write.
 If that a hybe prepare the way, then come thou here,
 Tell on thy tale the Pope his grace approacheth nere:
 If this do faile, then looke to quail, so goes the geare.
 Thou art rich and poore, both fat and leane, yea bond and free.
 Free, but thyall, and sould to such as crooked bee.
 Pea often chopt, so art thou cheekt by *Ingruthes* mouth:
 Like *Sylla* thou snatchest, thou courest & catchest, & drawes to thy
Rome like a wheele is turned, and with foule spors is burned. (selfe:
 A greedie guile, a griping graue, a filthie Iakes:
 Both bottomles, vnfaciate, and all alike she makes.
 By drinking thou art drie, & lowder thou doest crie, come hyng me
 I pray thee crie, ho: but thou saist, no, I hunger soze. (moze:
 Though *Crcesus* gaue thee all he hath, 't will quench no thirst:
 I thinke thou makest gould thy God, not *Iesus Christ*.
 Thou send'st abroad a greedie brood that pill and poule:
 They come from thee, to seeke for fee, and take vp toule:
 They seeke no good, but daintie food and easie bedds.
 The man that from his youth did vse to runne and go,
 Hath learn'd to prauce & felbes of *Fraunce* with *Charlots* to & fro,
 The Clarke that late could rudge alone vpon his kete,
 With Dates ynough to feede his horse can hardly meete.
Fraunce doth affozd him silke cloakes, & *Rome* doth yeeld him *Charles*:
 His guard on foote doth flocke about, and he rides like a barlet.
 The people gaze, and he doth compt it gloze to be seene:
 And being come to Court, then downe he sits him soft:
 He calls for cuppes, and welcomes all and kisseth oft.

Rome what shall I do, what shall I say, or tell thee what is done:
 Wealth weakens thee, wealth threatens thee not to be Rome.
 Thou conquerest men, but glittering gould doth conquer thee:
 For why, thy bzats still play their parts to seeke for fee.
 This broken thirst doth sticke by thee, in time of Warre & Peace:
 It burns thee & soyles thee, it turnes thee & soyles thee, & neuer doth
 Thou giuest Church-promotions to such as are infamous: (cease.
 Thou art full hard to simple soules, but helpest the ambitious.
 Then let me write it, and let me speake it, Rome once thou wast,
 But now thou blinkest, and now thou shrinkest, till all is lost.
 A towne disfigured of her strength, & of graue heads, wil sal at length.
 It was gold þ once did conquer Troy, it is gold þ now doth Rome ar.
 Then let me write it, & let me speake it, Rome thou art gone: (noy.
 For want of munitions, and god condicions thou art vndone.
 A famous Citie (the moze is the pitie) is brought in the bzar:
 And now sunke deeper, then late she was sleeper, & shewed her selfe.
 Thou art come halting home, and yet thou look'st aloft. (higher.

John a Monke.

*Curia vult marcas, bursas exhaurit, & arcas:
 Si bursa parcas, fuge Papas, & Patriarchas.
 Si dederis marcas, & eis impleveris arcas,
 Culpa solvers, quaque ligatus eris.
 Intus quis? Tu quis? Ego sum. Quid quaris? Vt intrem:
 Fers aliquid? Non. Sta foris. Fero quod satis, Intra.*

The same in English.

The Court of Rome doth ayme at Parkes, it sucks þ purse, & soakes þ Arkes:
 If that you mind to spare your Arkes, come not at Popes nor Patriarkes.
 But if you franklie giue them markes, & with godd gold stuffe by their Arkes,
 I warrant then you shall be free, from any kinde of penaltie.
 Who's within? Who's there? I. Why, what would ye? Come in.
 Bying you ought? No, Stand still. But I do. So ye then in.

John a Monke, writeth that *Rome* being founded by the eues
retaineth still somewhat of her olde qualities: for (saith
he) she is called *Roma*, (*quod rodit manum*)
of greasing the hand.

Roma manus rodit: quod rodere non valet, odit

Dantes exaudit, non dantibus ostia claudit,

Curia curarum genetrix, nutrixq; malorum

Ignotos notis, inhonestis aquat honestos.

The same in English.

Rome is a raker, and spitefull hater of th'empty hand;
She heareth the giuer, but others neuer, but letteth them stand.
Her Court a cage of cares: of mischiefes eke the mother,
She vseth knaues like honest men, and straungers like a brother.

A forewarning, taken out of *Munster*, agreeing
with that of *S. Paul*,

Rome rotolling long about, in errours, bond and thrall,
Shall fall at last and cease to be the lostie head of all.
But first the Church shall shrink, and so the faith shall faile,
And *Rome* shall reele, the Empire eke shall first begin to quaille.
Agayne the close Apostacie that little was suspected,
But crept and couched craftely, shall plainlie be detected.
Allowance shall be made of foule and filthie bed;
So, shamefastnes and feare of God shall cease to shewe their head.
Then comes The man of sinne, whom Christ shall with his breath
Confound: and after make an ende of all things on the earth.

Gregorie the great, in his 30. Epistle vnto *Martinus*
the Emperour lib. 16.

Shall it not (thinke ye) be compted a vaine and ridiculous matter,
that Antichrist when he comes shall say, he is a God? But yet
withall it shall be a verie daungerous popnt. If we respect the quan-
titie

titie of the word; it consisteth but of two syllables: But yet withall if we regarde the waighe of wickednesse that goeth with it, wee shall see it includeth all the mischief that may bee. I affirme this boldly vpon good assurance, that whosoener he bee that calleth himselfe, or is desirous to be called an Vniuersall Priest: he in that haughtinesse of his is a fore-runner of Antichrist, in that by swelling pride he preferreth himselfe before others.

An abstract out of the Epistle of the Bishoppes of *Germanie* and *Fraunce*, written vnder *Anastasius* the Pope, vnder the raighe of *Clodovius*, gathered by *Aventinus*.

Further (to speake literallie of it) we cannot conceiue of that netue kinde of pitifull compassion, which the Italian Physicians vse in curing the infirmities of *Fraunce*. They which take in hand to helpe our Bishoppes, are them-selues shaken with continuall Feuers. They are blinde, which make promise of sight vnto others: And hauing the Quinsie of couetousnes in their owne throates, (whereby they are not able to enter in at the narrow gate) they suppose our men to be botchie and hugg-holped. They suffer their owne sheepe to wander, and yet take vpon them to reclaime our shepheards to right pathes, while they pretend, that the remedie for all spirituall diseases, that is, absolution of soules and consciences, is to bee had at *Rome*.

Gualter Mapes censuring the Pope and his Decrees, the Popish Cleargie, and especially the Bishoppes: describeth their manners in the verses following.

VA genti inutili cornutis ducibus,
Qui mulsant mutilos a natis frugibus:
Dum habet quilibet scenum in cornibus,
Non pastor ovium, sed pastus ovibus,
Non tantum cogitat ille de miseris,
De claudis quibus agnisue teneris,

*Quantum de computo latis aut velleris
 Sic ovem perditam reportat humeris,
 Si vulgi invenerit excessus parvulos,
 Causatur fidei lasos articulos:
 Trahit ius ovium in caula tribulos,
 Vellens exuvias & mungens loculos.
 Errantem sequitur grex errans previum,
 Quem pastor devius ducens per devium,
 Post lac & vellera dat carnes ovium,
 Luporum dentibus & rostris avium,
 Hic scriptas reperi consuetudines
 Officialium raptim imagines
 Fraudes, insidias, & turpitudines,
 Quae magnos codicis excedunt margines.
 Hic sunt quos retinens mundus inhorruit,
 A quorum facie totus contremuit,
 Quos dum in cantibus Rhodope genuit,
 Ad omnes scelerum motus exacuit.*

The same in English.

WD worth the worthelesse nation, with all that coznerd true,
 Which sucke & soake the helie soules, of all that is their due.
 And carping * Pay (like pampered Bulles) upon their forked head,
 They take no keepe of helie sheepe, but with their fleshy are lead.
 Of wandring sheep, or limping lambes they make no such accompt,
 But only search by what meanes best their pofites may amount.
 So they may haue the milke and fleece, the sheepe may go to wrack:
 And thus (good sir) they take the payne to beare them on their backe.
 But if the common people chaunce to tread their shoe awrie,
 Then, out alas, (as all were lost) they straight begin to crie.
 But they (meane while) do dragge their sheepe into a fould of byars
 To trie their titles: till their skinner be pulled o're their eares.
 I meane into th' Officialls Court: whose tricks I know full well,
 Whose grosse and craftie couzonages it were a shame to tell.
 Their canckard customes they maintaine, with sad & sober looks:
 Which to rehearse in prose or verse, would fill by many bookes.
 The shepheard thus doth leade & daunce, & sheepe they follow after,
 And

* *Fenum
 in cornu
 gerit.*

And down they fall in desperat dikes, as in place of slaughter,
And hauing lost both milke & sheepe, none careth for the rest:
The flesh is cast abroade to be deuour'd of bird and beast.
These are the men that in þ world their pleasures fully take,
Whose only fearfull countenance, doth make þ world to quake,
Some craggie rock did them beget, & gaue the stonie harts,
And made their faces impudent, to play such wicked parts.

Franncis Petrarche, the very Prince of *Italian* Poets, (who
liued about 260. yeares agoe) hath left in written
Verses, what opinion men had in those dayes of the
Church of *Rome*,

*Fontana di dolore, albergo d'ira,
Schnola derrori e Tempio d'Heresia
Gia Roma, hor Babylonia falsa eria
Per cui tanto si piagne, & si sospira
Offucina d'inganni, o pregon d'ira
Oue' l'ben muore, l'mal si nutre e cria:
Di vini inferno: un gran miracula sia,
Si Christo teco al fine non s'adira,*

*Fondata in casta & humil povertate
Contra tui fundatori alzi le corna
Pusta sfaciata: dou' hai posto spene?
Ne gli adulteri tuoi: ne le mal nate
Ricchezze tante: hor Constantin non torna
Matalga l' mondo tristo, che l's' estiene.*

The same in English.

O Sowrce of sorrow, and cottage of care,
A schoole of errours, a temple of heresies,
Sometimes *Rome*, but now false and wicked *Babylon*,
For whose cause so many sobes and sighes are spent,
A shop of treacherie, a prison of wrath.

Bb 3

Where

Where good decayeth, and euill is breed and cherished;
 A hell and torture of the liuing: it will be wonderfully,
 If at last Christ be not incensed against thee.
 Thou whose beginnings were chaste, poore, and humble,
 Doeſt aduance thine hornes againſt thy founders.
 An impudent harlot: and where-in doeſt thou truſt?
 In thine adulteries? in thy ſo great
 Ill gotten goodes? now *Conſtantine* comes not againe,
 But let the world enioy that, which it hath ſuitaynd.

*E lamma dal ciel ſu le tue treccie piona
 Maluagia, che dal fiume, & da le ghiande
 Per l'altrui impouerir ſe ricca e grande,
 Poi che di mal oprar tanto ti giona
 Nido di tradimenti: in cui ſi cona
 Quanto mal per lo mondo hoggi ſi ſfanda
 Di vin ſerua, di letti, e di viuande
 In cui luxuria fa l'ultima proua
 Per le camere tue fanciulle, e vecchi
 Vanno troſcando, e Belzebub in Mezo
 Comantici, coll fuoco, e con gli ſpecchi
 Gia non ſiſtu nutrita in piume al rezo
 Ma nuda, al vento, e ſcalza fra li ſecchi:
 Hor uini ſi, ch'a Dio ne venga il Pezo.*

The ſame in Engliſh.

LEt fire from heauen rayne downe vpon thine heyres
 Thou wicked wretch: (who from water and akornes
 By impouerishing others, art become rich and mightie.)
 Seeing thou haſt ſuch pleaſure to do euill,
 Thou neaſt of treaſons where-in are hatcht
 All the euils which at this day ouer-ſpread the world:
 Thou bond-ſlaue to wine, to leacherie, and banquetings,
 Where-in riot perſourmeth his vtmoſt inbeauous
 Through thy chambers: wenches and old ſooles

Goe shipping, and the Duell in the midst
With bellowes, fire, and looking-glasse.
Thou wast not at first brought by with plumes for shadow,
But naked to the winde, unshod among thoznes,
Now live, but so, as God may conceive a loathing of thee.

*L' auara Babilonia ha colmo l'Yacco
D'ira di Dio; e di viti empie rei,
Tanto, che scoppia, & ha fatti suoi Dei
Non Giove, a palla, ma venere, e Baccho
Aspettando ragion mi struggo, e siacco
Ma pur nouo Saldon ooglio per lei
Lo qual fara, non gia quand' io vorrei
Sol una sede; e quella sia in Baldacco,
Gl' idoli suoi saranno in terra sparsi
E le torri superbe al ciel nemiche
E suoi torrier di for, come dentr' arsi
Anime belle, e di virtute amiche
Terrano'l mondo e poi veder lui farsi
Aureo tutto, e pien de l' opre antiche.*

The same in English.

Cruetous Babylon hath her sacke so full
Of the wrath of God, and of vices impious and wicked,
That with it she burleth, and hath made her Gods
Not Iupiter and Pallas, but Venus and Bacchus.
Searching out the reason, I consume and wearie my selfe,
But at length I see a new Soldan for her,
Which shall make (though not so soone as I would)
Only one seate, the which let it be in *Baldacco*:
Her Idols shall be scattered on the earth,
And her lofty towers enemies to the heauens,
And her turrets shall be burnt as well without as within,
But sweete soules and louers of vertue,
Shall possesse the earth, and after we shall see it be made
All golde, and full of her annient works.

* The place
where the
Sultan
keepeth.

These

These Verses of *Petrarche* have bene thus turned into
English Verse by *Thomas Howell*.

I.
O Forge of false deceit, prison to ire,
Where goodnesse dieth, and evils all are breed,
To those that live, thou art a hellish fire,
The ruine eke of many wretches dead:
A wonder strange, though spared thou be yet,
If Christ in line not tread thee under feete.

Thy ground was first on humble pouertie,
But now thy pride doth presse thy founders downe,
Thou shamelesse stomper seeking soueraignie,
Where rests thy hope? what, in thy triple crowne?
In thine adulteries, or base-boorne riches
Begot in guile? *Claine* are all such *Witches*,
Since *Constantine* may now returne no more,
The mournfull world that sighes thy state to see,
Consume and cut thee quicke into the coare,
That all too long is foist to beare with thee,
Of *Rome* the fall heere *Petrarche* both vnfolde,
As view they may that hit the same behould.

A flambe from heauen streame downe vpon thy head
Thou wicked one: that from the water cold,
And *Acoznes* wilde that whilome was thy bread,
Art mightie made, enricht by others gold,
Since thy delight is setled alhone ill;
Shame thee destroy, and sorrowe sone thee spill.

Thou nest, in whome the treasons hatched are,
That through the world abroad are spread this houre,
Slave to wine, chambering, and delicious fare,
Where lust doth trie the strength of all her power.

In closets thine, young girles and aged Sires,
With Belzebub do daunce in foule desires.

He, bellowes, fire, and looking-glasse doth beare
Amidst them all, but why, I blush to tell
Naked to windes, and bare-foote late thou were,
No beds of downe vnto thy share befell:
Course cloathes did serue thy corpes from cold to shrowde,
Scarce God thy Deere, thou now art growne so proud.

3.

Thou *Babylon* that build'st thy nest so high,
By couetous fraude thy sacke to hymme doest fill,
With Gods great wrath, and vices out that flie,
Whose popsoning smelles a world of soules doth kill,
Gods to thy selfe thou makest not Ioue nor Pallas,
In Venus and Bacchus is all thy solace.

In searching long what shoulde of thee insue,
My selfe with toyle I feeble brought and lowe:
But at the length me seem'd a Soldan newe
I sawe prepar'd, to worke thine ouerthrowe,
That will erect * *Baldocco* seate for those,
Which (though not when I would) shall thee depose.

* The Soul-
dans pallace.

Thine Idols on the ground shall scattered lie,
Thy towers proud, to heau'n that enemies be,
And turrets all, by fire downe shall flie,
Then shall iust Soules the friends of vertue see
The goulden world anew begin to raigne,
And auncient works shew forth them-selues againe.

FINIS.

CC.

A Table, contayning the words and matters handled in this treatise.

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